The Universalist Leader

Boston and Chicago

May 10, 1924

Pacific School of Religion, Berkeley, Cal.

Roosevelt on Japan

JAPAN'S career during the past fifty years has been without parallel in world history. Japan has played a part of extraordinary usefulness to the allied cause in this war for civilization. Japan's friendship should be peculiarly dear to the United States, and every farsighted public man in the United States should do his utmost to keep a cordial working agreement of sympathy between the two nations. These three facts should be continually in the minds of every good American, and especially at this precise moment. . . . The time has come for us Americans to show our trust and confidence in Japan as a great, loyal, modern people, whose seat at the table of the family of nations is next to ours, and who sit there on a full equality with all other civilized peoples. The rights and duties of the United States and Japan toward each other must be treated on a basis of exact reciprocal equality. Each must have full control of all things vitally affecting its own well-being; each must treat the other with frank and loyal courtesy and consideration.

From an article written during the World War.

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

Editor

John van Schaick, Jr.

Office Staff

F. I. Adams.

D. Hall.

L. W. MacDonald.

THE UNIVERSALIST LEADER is published every Saturday at Two Dollars a year.

ENTERED as second class matter at the post office at Boston, Mass. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on July 8, 1918.

POSTAGE prepaid in the United States and Canada. Receipt of subscription is indicated by change of date on the address label. Unless notice to discontinue is received it will be assumed that the subscriber wishes his name to remain on the list.

CHANGE OF ADDRESS—When a change of address is ordered, both the old and the new address must be given, and such notice sent to 176 Newbury St., Boston, Mass.

COMMUNICATIONS intended for the paper should be addressed to the Editor, 176 Newbury St., Boston. If sent voluntarily, it is understood that no payment therefor is expected; payment is made only in case of previous and special contract.

ADVERTISING—*The Leader* will always be glad to receive advertising that will inform its readers where they can obtain reliable goods from reputable houses. It will invite advertising from those who may be able to supply real needs of its readers, but from no others. We feel sure our constituents will support this policy, which is adopted in their interest, even though it may conflict with our own.
—*From an Editorial in the Leader.*

ADVERTISING RATES: Twenty cents per agate line; $2.40 per inch for a single insertion. Contract rates on application.

ENDOWED SUBSCRIPTIONS

Fifty dollars will endow a subscription to the *Universalist Leader*. It will carry the paper to any address designated during the life of the giver and thereafter as may be requested in will or otherwise. If undesignated, it will be given to some college, public library or person anxious to have the *Leader* and unable to afford it. Many people are endowing missionary numbers of the *Leader* to propagate our faith.

DISTRIBUTION OF LITERATURE

Universalists are urged to take advantage of the new Universalist literature now appearing.

Printers' types were Luther's missionaries. We can secure scholars and writers. We can finance the production through contributions which never fail us when we make an appeal, but the one thing we need continually is volunteers to enlist for the distribution. Pastors, laymen, young people who want to work for the Universalist Church, can read the pamphlets and get them read by others.

Universalist Publishing House

HAROLD MARSHALL, MANAGER

176 NEWBURY STREET, BOSTON

DORCHESTER AVE. AND 60th ST., CHICAGO

The House was organized in 1862 and incorporated in 1872, and holds all its property for the benefit of the Universalist Church. It is managed by a Board of thirty Trustees, who are elected for three year terms. Vacancies may be filled by the State Convention which the Trustees represented; such State Convention failing to fill said vacancies within one year, the Trustees shall do so at their next annual meeting thereafter.

Under a plan of reorganization which went into effect in May, 1922, there is a Board of Trustees consisting of thirty members, as follows: Massachusetts, twelve; Maine and Rhode Island, three each; New Hampshire, New York, Vermont, Connecticut, Illinois and Ohio, one each; elected by the Board of Trustees of the General Convention, six.

Directors: President, Prof. Arthur W. Peirce, Dean Academy, Franklin, Mass.; Treasurer, Mr. Arthur E. Mason, 77 Franklin St., Boston, Mass.; A. Ingham Bicknell, Esq., 6 Beacon St., Boston, Mass.; Mr. Charles F. Coolidge, Riverside Press, Cambridge, Mass.; Rev. Frank Oliver Hall, D. D., 132 Pleasant St., Arlington, Mass.; Rev. John Smith Lowe, D. D., 176 Newbury St., Boston, Mass.; Mr. Joseph L. Sweet, Attleboro, Mass.; Cornelius A. Parker, Esq., 1026 Tremont Bldg., Boston, Mass.; Mr. R. L. Richmond, 26 1-2 Merchants Row, Rutland, Vermont.

Trustees: Mr. Ralph W. E. Hunt, 21 and 23 Forest Ave., Portland, Me.; Rev. W. E. Kelley, 123 Pine St., Lewiston, Me.; Rev. Clarence L. Eaton, Yarmouth, Me.; Rev. Asa M. Bradley, Kingston, N. H.; Mr. R. L. Richmond, Rutland, Vt.; Rev. George F. Fortier, Morrisville, Vt.; A. Ingham Bicknell, Esq., Boston, Mass.; Mr. Charles F. Coolidge, Cambridge, Mass.; Rev. Frank Oliver Hall, D. D., Arlington, Mass.; Mr. Carl A. Hempel, 211 Security Bldg., Lynn, Mass.; Rev. George E. Leighton, D. D., 55 Curtis St., West Somerville, Mass.; Rev. John Smith Lowe, D. D., Boston, Mass.; Mr. Arthur E. Mason, Boston, Mass.; Mr. Charles C. Nichols, 43 Corey St., Everett, Mass.; Cornelius A. Parker, Esq., Boston, Mass.; Prof. Arthur W. Peirce, Franklin, Mass.; Mr. Victor A. Friend, 32 E. Wyoming Ave., Melrose, Mass.; Rev. Stanley G. Spear, 5 Stanmore Place, Roxbury, Mass.; Mr. Joseph L. Sweet, Attleboro, Mass.; Rev. Vincent E. Tomlinson, S. T. D., 38 Sever St., Worcester, Mass.; Mr. James D. Carpenter, 35 Union St., Woonsocket, R. I.; Mr. Leslie F. Mowry, 126 Mitchell St., Providence, R. I.; Rev. Julian S. Cutler, 6 Brook St., Pawtucket, R. I.; Mr. Frank S. Cary, 660 Prospect Ave., Hartford, Conn.; Rev. F. W. Betts, D. D., 125 Midland Ave., Syracuse, N. Y.; Mr. Arthur Nash, The A. Nash Co., Cincinnati, Ohio; Dr. Joseph L. Tilden, Galesburg, Ill.; Rev. James W. Vallentyne, 124 Kenilworth Ave., Oak Park, Ill.; Hon. Roger S. Galer, Mt. Pleasant, Iowa.

Elected by the Trustees of the General Convention: Hon. Roger S. Galer, Rev. Frank Oliver Hall, D. D., Rev. John Smith Lowe, D. D., Dr. Joseph L. Tilden, Rev. Vincent E. Tomlinson, S. T. D.

Clerk of the Corporation: Mr. Charles F. Coolidge, Cambridge, Mass.

The net assets of the House are about $300,000, consisting of periodicals, books, plates, etc. It publishes and owns the titles and copyrights of one hundred and fifty volumes and five periodicals, viz.: *The Universalist Leader, The Sunday School Helper, The Myrtle, Onward* and *The Ambassador*. It is located at 176 Newbury Street, Boston, Mass., with a Western office at 6010 Dorchester Ave., Chicago, Illinois.

BOOK ROOM

Alvar W. Polk, Manager

The Universalist Publishing House will furnish promptly any book published anywhere. Give our own Book Room the benefit of your patronage All profits go to denominational purposes.

DENOMINATIONAL DIRECTORY

The General Convention

President—Rev. J. M. Atwood, D. D., Canton, N. Y.

Chairman of Executive Committee—Rev. J. M. Atwood.

Secretary—Rev. Roger F. Etz, 176 Newbury St., Boston.

Treasurer—Ingham Bicknell, 6 Beacon St., Boston.

Chairman of Murray Lectureship and of Denominational Literature—Rev. Frank O. Hall, D. D., 132 Pleasant St., Arlington, Mass.

Women's National Missionary Association

President—Mrs. Ethel M. Allen, 411 Glen Echo Circle, Columbus, O.

Board of Foreign Missions

Chairman—Rev. Fred C. Leining, 38 Adelaide Ave., Providence, R. I.

Secretary—Rev. Roger F. Etz, 176 Newbury St., Boston.

Universalist Comrades

President—Victor A. Friend, 32 E. Wyoming Ave., Melrose, Mass.

Secretary—Alvar W. Polk, 176 Newbury St., Boston.

General Sunday School Association

President—Rev. George E. Huntley, D. D., 176 Newbury St., Boston.

Japan Mission Council

Chairman—Rev. Samuel Gilbert Ayres, D. D., 1752 E. Higashinakano, Tokyo-fu, Tokyo, Japan.

Young People's Christian Union

President—Ellsworth C. Reamon, Minneapolis, Minn.

Superintendents of Churches

General Superintendent—Rev. John Smith Lowe, D.D., 176 Newbury St., Boston.

Western Superintendent—Rev. L. R. Robinson, 6010 Dorchester Ave., Chicago, Ill.

Southern Superintendent—Rev. Francis Britton Bishop, 1118 S. Court St., Montgomery, Ala.

Southwest Superintendent—Rev. James Houghton, Junction City, Kan.

California—Rev. C. E. Nash, D. D., 1363 S. Alvarado St., Los Angeles.

Connecticut—Rev. Theodore A. Fischer, 409 Edgewood Ave., New Haven.

Georgia—Rev. A. G. Strain, 332 Simpson St., Atlanta.

Iowa—Rev. O. G. Colegrove, Mitchellville.

Kentucky—

Maine—Rev. Stanley Manning, 16 Heselton Street, Gardiner.

Massachusetts—Rev. Leroy W. Coons, D. D., 176 Newbury St., Boston.

New Hampshire—Rev. George F. Fortier, Morrisville, Vt. (Acting.)

New Jersey—Rev. H. R. Rose, D. D., 815 S. Eleventh St., Newark.

New York—Rev. G. D. Walker, D. D., Carthage.

Ohio—Rev. I. V. Lobdell, 256 Orchard Lane, Columbus.

Pennsylvania—Miss Jennie Lois Ellis, 1517 North 15th Street, Philadelphia, Pa.

Rhode Island—Rev. R. R. Hadley, 145 Chester Ave., Providence.

Texas—Rev. R. L. Brooks, Elgin.

Vermont and Quebec—Rev. George F. Fortier, Morrisville, Vt.

Maritime Provinces—Rev. Oluf Tandberg, Halifax, N. S.

UNIVERSALIST PUBLISHING HOUSE

Is a missionary agency of the Universalist Church.

All its resources are at the service of our Church and its faith.

Its opportunities for service are far greater than its resources.

It needs additional funds for missionary publications.

It needs endowed subscriptions for college and public libraries.

It will receive annuity funds paying interest to the donor for life.

THE Universalist Leader

Two Dollars a Year | 106th Year | New Series | Vol. XXVII No. 19

ESSENTIAL PRINCIPLES OF THE UNIVERSALIST FAITH

1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the above principles be professed

Editorial

DEBATING ABOUT JESUS

MEN have been debating again whether Jesus who lived in Nazareth 1900 years ago was God Almighty or a wonderful man.

In one sense it is important; in another it is not.

It is important to find out the truth and accept it—whether it be of theology or science.

It is more important to put the truth into action.

If a man believes that Jesus was God Almighty and spends all the energy of his life defending the thesis instead of doing some useful work, he is missing the mark.

If a man believes he was not God, and spends all his time on that theory instead of on some useful work, he is missing the mark.

The important thing is to believe in a Divine Power, whether we call Him Father or Jesus, and to do His will here on earth.

There is slight difference between those who believe in a God like Jesus and Jesus the God.

There is a world wide difference between those who exclude and denounce all who do not hold their theory of the matter and those who have intelligence enough to see the unity underneath.

There is likewise a difference between those who spend their lives theorizing and those who do some of the more needed tasks of mankind.

* *

CHARLIE MURPHY—BOSS

NEW YORK CITY on a perfect spring morning, crowds surging up and down Fifth Avenue, traffic getting through with difficulty, attention centering around 50th and 51 stStreets, where St. Patrick's Cathedral lifted its twin spires above thousands assembled for Charlie Murphy's funeral.

The saloon-keeper, the street-car driver, the beefy, two-fisted, thick-necked young ward heeler, the useful henchman of politicians, the district leader, the Tammany Boss—Charlie Murphy was dead.

He made Judges and Senators, Governors and a host of lesser officials, and was planning to make a President of the United States.

Thousands could not get into St. Patrick's, but stood patiently to see the cortege. Mothers brought their children so that in years to come they could say "I was there." Rough looking men wiped their eyes.

He was not an admirable figure. He had admirable qualities, he played the game square—but nevertheless it was a rotten game.

Tammany enriched itself when it got power and the Boss of Tammany never had to economize. Income came in less crude ways than in the days of Tweed, but it came. Charlie Murphy could afford the brown-stone front.

But this isn't the story—inexplicable to foreigners, inexplicable to many of us.

Charlie Murphy and his gang ruled because a lot of others who sneered at him were too busy to rule, too intent on making money or having a good time.

And first, last and all the time there was a human sympathy in the rule, a looking out for the rank and file, a lightening of the hard load of the people in the tenements, a dispensing of ice tickets, excursion tickets, and jobs, a hand clasp, a calling men and women by name, and a showing of friendly interest, which explains the sad hearts and tearful eyes at Charlie Murphy's bier.

If the average good citizen were half as much on the job as Charlie Murphy was, Charlie Murphy would be impossible, and if the average Christian were half as kind to the other fellow, he would be unnecessary.

* *

THE MURRAY GROVE ASSOCIATION

ON the Jersey coast not far from Tom's River, a mile or so from the village of Lanoka, is Good Luck, or Murray Grove.

Thomas Potter, a farmer and fisherman, lived there in the woods before the American Revolution. Unable to read or write, he yet was a diligent, honest, useful man and good neighbor.

Deeply religious, he built a little church in the woods on his own property and opened it to all ministers equally. He cherished the faith that God would send him a minister of a little broader view than those who came there to preach and who dwelt on the sternness of Jehovah and the everlasting fires He had prepared.

Eventually a vessel from England was driven in on the shore and delayed there, and John Murray came ashore. Murray in his native land had adopted Rellyanism—the belief that the mercies of God

were unbounded, His power infinite and that Christ would draw all men to him.

Murray came upon Potter, who was cleaning fish in front of his door, and who gave him freely all he needed for the ship, but recognized him as a preacher and wrung a reluctant promise from him to take up for one Sunday at least a burden he thought he had laid down forever.

As a result one of the first preachers of Universalism in America began his work. This was in 1770.

Potter died. The Methodists took the little church. Long years after at Baltimore in the Universalist General Convention of 1867, Abel C. Thomas brought up the matter of the neglect of Potter's grave, and as a result the Murray Grove Association came into existence.

That association to-day is well organized, is gathering an endowment, is enlarging its property, is serving as the custodian of a noble tradition and of a sacred shrine, and is maintaining a Summer Outing Place and a kind of Universalist Meeting Place on the historic spot.

New York, New Jersey, Pennsylvania and Maryland furnish the greater number of active workers, but all of our people ought to know about it.

The association is doing more all the time for visitors and making them better satisfied with a stay at their hotel. It is running a month of meetings and institutes each summer of interest and profit to all who attend. It is trying to make a real contribution to our cause.

Mr. Walter Gabell, president of one of the banks of Philadelphia, is president. His address is Broad Street and Erie Avenue, Philadelphia.

It will pay our people to get acquainted with this work.

* *

CATHOLICS AND SOCIALISM

FATHER RYAN of Washington at the Catholic Conference on Industrial Problems, said: "The Catholic position on the subject (the State and Industry) may be stated to be midway between the theory of Socialism and that of individualism. The Church rejects Socialism, because the amount of State intervention, State control and State management which Socialism calls for would be a bad thing for society. I am not going to elaborate that proposition, but that is the main reason why the Church opposes Socialism. On the other hand, the Church rejects individualism, because the doctrine of the Church does not hold that the individuals are all-sufficient for themselves, nor that each one is so nearly equal with his fellows that he can take care of himself, in the spirit of free-for-all industrial combat."

If we understand Father Ryan correctly he states our own position.

We would not abolish the social system. We would reform it. We therefore belong to the class which true Socialists consider more dangerous than out and out advocates of letting things alone.

We do not see, however, how followers of Christ can believe that every man's business is his own business.

The ideal in our opinion is for every man to act voluntarily as a wise steward. If he does not it is the business of the rest of us collectively to make him so act.

We have the power, and the fact that slowly the disposition is growing to exercise it is one of the encouraging signs of the times.

* *

GERMANY AND COMMON SENSE

THE Dawes-Young-Robinson Report makes clear one fundamental economic fact which never would have been obscured had it not been for post-war hysteria: Germany can pay in reparations only in so far as her exports exceed imports. "Her budget must be balanced and her earnings from abroad must be equal to the payments she makes abroad." The people who want to keep Germany down, prevent other nations buying her goods, and at the same time compel her to pay reparations, fortunately have had their day. Though many of us may not be Christian in our attitude toward Germany, the cold logic of the situation eventually compels us to use common sense. And the beautiful thing about Christianity is that when a man starts using common sense, he is not far from the Kingdom. We are sorry that the total amount Germany has to pay could not be fixed, but probably few of us realize the enormous obstacles our American representatives have faced.

* *

AN URGENT MATTER

WE are indebted to the Universalist who called our attention to the following editorial and who said, "It is one of the most significant things published this year."

> A Jewish rabbi of New York was responsible recently for a gathering of religious workers coming from Protestant, Catholic and Jewish folds. The point of interest was the dire need of religious education in the nation. Thoughtful observers in many fields other than that of religious work are convinced that bad times are ahead for a generation which has been fed on murder films and vulgar dances, and starved of religious truth. Cardinal Hayes insists that something must be done to give the children of the nation religious education. In the Protestant camp that will at once mean a new drive for the Sunday school. One can not doubt that even in a rather ordinary Sunday school a child gets enough religious truth to justify the expenditure of time and money. But no responsible expert in religious education would claim to-day that the Sunday school can educate a child in religion. The Catholics mean a parochial school when they talk about religious education. The Jews mean a continuation school, after school hours or in vacation time. What do Protestants mean? In the Protestant camp the development of the Daily Vacation Bible school in a few years indicates the sense of need. The growth of the religious day schools in connection with the public schools is a significant feature of up-to-date communities. In a few towns a plan has been worked out by which credit is given in the high school for Biblical courses. It is admitted by most reformers that basic reforms must come through religious education. We shall never have a warless world until the whole world for a whole generation has taught peace to its children. Yet great ecclesiastical organizations will meet this year to debate the dance, or to struggle over the election of a moderator.

Will they let this cause which lies at the foundation of all religious activity languish?—*Christian Century.*

The relation of religious education to the all around development of every child, to true success and happiness, to good citizenship, is slowly penetrating the minds of our people.

All of the debate about theology carried on in the past few months has created as a by-product concern by many people as to what their children are learning.

Just what are they learning through their association with our parishes? Just how well are we equipped to do the work? In just how many places are we leaving Sunday school and other religious education work to amiable incompetents?

The future belongs to the Church which can give virile, modern, effective, high grade religious training. Tens of thousands of unchurched will turn to the organization which can put into their children respect for self, for others and for God, and make the children want to live real lives instead of the shallow imitation things so many are coming into.

Not because it will make us strong as a Church, but because the welfare of our beloved country and of the whole family of nations depends upon it, we press this matter upon the attention of our ministers, our churches, and especially upon the attention of the strongest, best equipped, most dynamic personalities among us.

* *

A GOOD PRESENT

CLOSER examination of Henry Hallam Saunderson's "Living Word," a new abridgment of the Bible, confirms all that Dean McCollester said about it in the review published in the *Leader* a short time ago.

It will stimulate Bible reading. Like Dr. Pierce's "Soul of the Bible," it gives us the heart of it and the head of it.

It is printed in large, beautiful type and made up in an attractive way. The indexing is remarkable. There are four indices: I. Chapters in numerical order and Scripture sources. II. The passages used in the order of the Bible books and where found in this volume. III. An alphabetical list of titles of chapters and subjects. IV. List of suggested readings for special days.

All who have four dollars to spend for some special gift to a beloved minister or church, or to make a little memorial present for the pulpit desk, will be glad to know about this book.

* *

"THE GLORY OF THE LIGHTED MIND"

AN ancient wise man, a modern philosopher, and a contemporary poet are at one in their high appreciation of the human mind. The wise man declared that "the spirit of man is the candle of the Lord," the modern philosopher affirmed that "there is nothing great in the world but man and there is nothing great in man but mind," and a present day poet sings, "O glory of the Lighted Mind." The poets and thinkers ever keep close company. They have great interests in common. They are believers in the life of the mind. They are at home with truth and beauty. We bless them for their profound insights and singing numbers. They take us willing captives.

A lighted house out in the country, set in a foreground and background of Egyptian darkness, when the lamps are lighted, the blinds thrown open, and the curtains drawn aside, fair forms gliding by, and studious heads poring over the pages of a book, is a beautiful and impressive sight. The lighted house, thus tenanted, is a fairer sight than the shining of a cold, distant star. The glory of the one is greater than that of the other.

The lighted mind, however, has a still greater glory. It is a thrilling experience when the mind becomes lighted, and takes fire from truth or beauty or goodness, through the living flame of a teacher, friend or book. The world then becomes glorious; a new light shines on hitherto common things; new wonder is seen in old familiar things; new voices call from every sound and new meanings are discovered in all things. Human life also changes; it is filled with a deeper significance; it is appraised at a higher value; it is found to be the richest treasure in all the wealth of the world. It is smitten with a glory that shines from the face of God. The marvelous thing about the lighted mind is that it looks up to heaven; it sees the face of God. The hand of God guards the flame of the candle, and we see His eager face in its profound interest as He watches the glory of the lighted mind.

It is in the light of the lighted mind that we see and ponder upon the pathos of the unlighted mind and the tragedy of the sputtering or extinguished flame of the mind. The condition of a blind man in such a world as this deeply impresses us. He is a pathetic object. But the mind of the blind man may be all ablaze with heavenly light. It is the unlighted minds, the minds in darkness, ignorance, shut up in the world of the senses, which are pathetic objects. They make their appeal by the very world of wonder from which they are shut out largely by the accident of birth and the handicaps of life. The man with the hoe stands as the symbol of the unlighted mind.

Worse still and more terrible is the tragedy of the sputtering and extinguished flame of the mind. The flame once burned brightly and gave light to all about it, but the lust of the flesh, the pride of life, the possession of the world, the sophistry of the intellect, the disobedience to the heavenly vision, extinguished the light that was within; and how great is the darkness and how tragic their condition!

The glory of the lighted mind is the possible possession of every human being. The unlighted candle may be lighted, and the extinguished may be relighted from the Light of the World. And it is the glory of the Christian Church that it has so many lighted minds; it is its tremendous task to light all minds by bringing men and the spirit of God together and giving them the experience of which the poet sings:

"O glory of the lighted mind
How dead I'd been, how dumb, how blind.
The station brook, to my new eyes
Was babbling out of Paradise.
The waters rushing from the rain
Were singing Christ has risen again."

D. E.

Cruising Around These United States

XXII Straton, the Unitarian, Wins

John van Schaick, Jr.

THIS is "the solemn hour of midnight" in New York. The semaphores were flashing as I came across Fifth Avenue and traffic still was brisk. Along Broadway and over 42d Street, in Longacre Square, the Great White Way of New York, the lights were burning at their brightest, and the taxis were at their densest, and the slowly moving theater crowds at their gayest—this hour between Monday and Tuesday, April 28 and 29, 1924.

This is the day Charlie Murphy was buried in the morning, and Cardinal Hayes came home in the afternoon, and the Potter-Straton debate was held at night.

Weeping crowds, shouting crowds, cheering crowds —thus has the great drama of life unrolled itself today in New York.

I came for the debate, dreading it. It looked so wearisome from afar. But I must record my satisfaction with it before I go on to the Grand Central and draw the curtains shut on another day. It is satisfaction, not with the result, not with all the arguments, not with the reactions of the people, not with the startling contrast it presented to the Great White Way through which I have just come, not with the degree of enlightenment and civilization to which we have attained, but that I heard it, that I could see the grim humor of much of it, that Potter had a chance to put over his masterly argument, and that there is such a thing as liberal Christianity in the world.

The Rev. John Roach Straton, D. D., pastor of Calvary Baptist Church and leader of the Fundamentalists, got the decision over the Rev. Charles Francis Potter, pastor of the West Side Unitarian Church.

The question was, "Resolved, that Jesus Christ was entirely man instead of incarnate Deity," Potter taking the affirmative and Straton the negative.

The judges were Philip J. McCook, a Justice of the Supreme Court, Almet F. Jenks, an ex-Justice of the Supreme Court, and Frank P. Walsh—two High Church Episcopalians and one perfectly good Catholic. They decided unanimously in favor of Straton, not on the merits of the question they asserted, but on the merits of the debate. They are unquestionably sincere, honorable gentlemen, but how men who don't know the merits of a question can pass on the merits of an argument is a conundrum. To me it looks like an impossibility.

The first debate, on the infallibility of the Scriptures, was won by Potter, the second, on evolution, by Straton with these same three gentlemen acting as judges, the third debate, on the virgin birth, by Potter, and the fourth now going to Straton evens it up and makes the score two to two.

Straton refuses to accept the verdict of the third debate on the ground that two Universalists, Herbert F. Gunnison and Louis A. Ames, were on the board of judges, and wants to debate it over. He would not permit any judges to be chosen for to-night except the three who served.

Carnegie Hall was crowded again. Both speakers were loudly cheered. Some of Potter's adherents were the only ones who indulged in hissing, but this was when Straton called Carl Akeley the great naturalist a murderer for shooting his brothers, the gorillas, in the African jungle. Both sides on the whole behaved well. Everybody stayed from 8 until 11.40 p. m. And the debaters were in fine form. Both debated better than the other time I heard them—Straton the greater spellbinder of the two, really quite an orator at times, and Potter the more intelligent man, better reasoner, and therefore better debater of the two.

In passing judgment I am perhaps hampered by the fact that I know something about the Bible, the way it was made, the history of the different books and the force to be given quotations from various books.

It is quite likely that the judges gave credit to Straton for asserting that Genesis 1 : 1 with St. John 1 proved the Deity of Christ. Most of us in the free Churches know such arguing to be puerile.

Potter's strategy in debate was better than when I heard him before. He began with affirmations. He set Jesus up. He made clear the true Unitarian position. "We look to him with reverence, with admiration, with sympathy, with love." "He is in our hearts and will be in our hearts until the end of time." "I am not here to tear down faith. I am here to build up faith in God and in the divinity of humanity as seen by Jesus and taught by Jesus." The abstract of his opening address as given to the reporters we publish in full on another page. It was a clear, strong statement of how much more Jesus means to us if we think of him as one honestly tempted as we are and yet without sin, than he does as one who because of his Godlike nature could not possibly sin.

Potter made a distinction between deity and divinity, using the Webster and Standard Dictionaries.

"Deity means God. Divinity means like God. As beings made in the image of God, we all are like God. Divinity is not 'Godness.' It is 'Godlikeness.'

"The difference between him and me is of degree and not of kind. He saw the divine possibilities in every man."

Potter of course made most effective use of Jesus' words: "My Father is greater than I." "Why callest thou me good?" "Why call me Lord?"

Written out in full, not confined closely to his manuscript, Potter was clear, forcible, effective.

Straton's arguments were: First, that every effect must have an adequate cause and the effect of Jesus' work is so great that only a God could have caused it.

Second: To worship a mere man is idolatry. Millions have worshiped Jesus. They are not idolaters. Therefore Jesus was God.

Third: The general teachings of the Bible prove his Deity. The creation of the world was by and through Christ. St. John said all things were made by him, the incarnate word. Paul said by him were all things created that are in heaven or on earth. Hebrews 1 : 10 says, "And thou, Lord, hast laid the foundations of the earth." Jesus was not only creator, but re-creator. The seed of the woman shall bruise the serpent's head attests his Deity. Isaiah 7 : 14—"A virgin shall conceive"—attests it. The annunciation to Mary attests it.

Other scripture texts cited were Titus 2 : 13, Romans 9 : 5, Hebrews 1 : 8, John 14 : 10, 2 Cor. 3.

"Since the Father is in Jesus Christ," he went on, "and since the Spirit is in Jesus Christ, therefore the fulness of the Father, Son and Holy Spirit is in Jesus Christ. All that there is of God is in Jesus Christ, and there is no God except in Jesus Christ."

Fourth: He was immutable and therefore God. His wisdom was perfect. The Sermon on the Mount embodies a wisdom higher than any human wisdom. The Lord's Prayer proves his perfect wisdom. Potter rejoined that the surprise of Jesus when he came to the fig tree and found no figs was not the surprise of omniscience. His statement also that of that day and hour knoweth no man, nor the Son, only the Father, showed he did not claim perfect knowledge.

Fifth: His sinlessness proves his Deity, Straton declared.

"Why call me good" was a mere rebuke of a young man's hastiness and presumption in his attitude to strangers, and not a disclaimer of his goodness or his Deity.

Sixth: The essence of usual prayer is petition. All of Jesus' prayer was communion. Potter rejoined: Communion with whom, and what about the prayer of despair on the cross? Straton answered that the latter was the heartbreak he felt over the sin cursed world, and was a part of the atonement—whatever that may mean.

Seventh: Man could not love that way. Man could not die for his enemies. Potter rejoined that in the Great War men did die for enemies. This gave Straton a chance to scream the eagle and fly the flag, which he did to the queen's taste, getting a great yell out of the galleries over "our boys going over seas to fight Germans."

Eighth: His Deity is attested by his omnipotence and shown by the miracles. "If miracles are beyond the power of man," he said, "Jesus was more than man. All I have to show is that he was more than man at any one point and I win the debate." Potter rejoined that such miracles as Jesus worked were not beyond the power of man.

The supreme illustration of his Omnipotence was his conquest of death. Finally, Jesus called himself the light, the way, the vine, told men to eat his body and drink his blood, said, "I am the resurrection," and accepted worship. Luke 19 : 12, Matt. 24 : 25, John 20 : 28, John 17 : 5, Rev. 1 : 8.

In closing Straton quoted Dean Brown to the effect that when the Unitarians and Congregationalists split over a hundred years ago they were about equal in numbers. Now the branch which exalts Jesus has 800,000 people and the Unitarians 80,000.

Potter rejoined with spirit that numbers did not prove anything, else 200,000,000 Buddhists would be the clinching argument of the debate, that Unitarians had double the number Dean Brown asserted, and that, besides those in the Unitarian Church, they had put the faith of Unitarianism into the other wing and into practically every other Church. "You can be a Unitarian in the Congregational Church," he said, "without the opprobrium of the name."

Straton was clearer, more orderly, more effective, than I had ever heard him. He has a strong, resonant voice, a good stage presence, gestures effectively and knows the power of climax.

The whole debate was a merry old clash of opposing scriptures. Potter used them as a historian. Straton built mosaics out of them, quarrying where he would.

In rebuttal Potter showed that power over disease did not prove Deity, as others had that power. Elijah and Elisha were not gods.

Jesus said, The works I do, ye shall do and greater. That does not make us gods.

When Thomas said, "My Lord and my God," it was like what the private secretary of Domitian said to the Emperor—a form of address.

Where Straton quoted "Thou art the Christ, the son of the Living God," Potter came back with "Now are we all sons of God."

When he declared "I and the Father are one," Potter quoted, "That they (the disciples) may be one with me even as we are one." "Every mystic who ever lived said it," he said.

Where Jesus seemed to limit himself, Straton said it was a necessary limitation in connection with the flesh.

I chuckled as I heard this hoary old argument, and one of the reporters said, "Isn't it awful?"

Potter's best statement in rebuttal was made when he was challenged by Straton to show any Unitarian good work equal to the Jerry McAuley mission. He cited Dorothea Dix and her work for the insane, Horace Mann and the president of Antioch College, educators, Charles W. Eliot, Henry W. Bellows, who started the Red Cross, and twenty-two Unitarian names out of sixty-five in the Hall of Fame.

The debate was well worth hearing and yet in one sense it was no debate.

They had no common starting place.

One took the Bible as a miraculous book, the other as a noble part of history.

On what principle the judges decided it it would be interesting to know.

A doctrine which did not appear in the debate is that in the created universe Jesus and all the rest of us are all of God there is—that he sinks as we sink, rises as we rise, evolves as we evolve.

Another doctrine to which no reference was made is that the universe is material, intelligence a secretion of the brain, man a product of mechanistic forces.

If Straton and the seven or eight million Baptists he boasted about only knew it, their antagonist is not Potter—it is the materialist.

Their one hope against materialism is not the creed of the fundamentalist but the creed of Jesus as stated by Unitarians. It is the tragedy of religious

history that we do not know our allies and our enemies.

We go on debating the incidentals as if they were fundamentals.

We bear with those who differ widely better than with those who differ in slight things.

All of Potter's noble tribute to Jesus merely annoyed Straton. He called it "compliments." He said Jesus had no use for compliments. Then he himself launched out in a eulogy of Jesus as God.

In a broad sense no great difference separated Potter and Straton. One of course was the traditionalist and the other the modernist; one was shut in by an infallible book and the other free to seek knowledge anywhere in the universe, and these are great differences. But—

Both believe in a Supreme Being. Potter calls Him "the Father," Straton calls Him Jesus.

Both accept Jesus—one his divinity, the other his Deity.

Both believe in following Jesus.

And this striking phenomenon exhibited itself apparently unrecognized by the people in attendance.

Straton, so far as belief in God is concerned, went squarely over to Unitarianism. By scriptures dovetailed together he built up the theory that there is one God and one only—Jesus—that Jesus was the creator of the universe, that Jesus sent himself into the world, that all that we mean by Father, Son or Holy Spirit, all are in Jesus, that the only God there has ever been, is or ever will be, is Jesus, that in him dwells all the fulness of the Godhead bodily. He used the word Trinity, but there was no tritheism about it—Jesus was the entire Trinity.

Why, then, this great pow-wow, I thought, about what we call him, why this consigning the Unitarians to hell? Why this refusing to recognize them as Christians? If they are lifting their prayers to God, if they are holding up Jesus as the Way, if they are doing the works he commanded, why are they not Christian? Is the trivial detail that they say Father God instead of Jesus God going to affect that one indivisible, infinite, perfect Being? Why, even I don't raise rows over getting my name wrong. Shall not the Judge of all the earth do right?

The Great Unitarian Affirmation*

Charles Francis Potter

WE are gathered here to-night to consider, pro and con, a most important subject—the Deity of Jesus. Our resolution is "*Resolved:* That Jesus Christ was entirely man instead of Incarnate Deity."

By the very nature of the theological question my opponent should be taking the affirmative, and I should be upholding the negative. It is, however, my turn to take the affirmative and consequently the question has been phrased in such a way that I may do so. It is understood between my opponent and myself that the issue of this debate is the Deity of Jesus Christ. It is admitted by both sides that he was truly man, but my worthy opponent takes the position that he was more than man, that he was also incarnate Deity, the God-man. This I deny, and that is the issue of the debate.

I come here with no idea of tearing down any one's faith. I come simply to assert my own. There is a very positive and firm conviction in my heart that Jesus means more to us as man than he could possibly mean as God. It is the divinity of humanity, as seen in Jesus and as taught by Jesus, which is my daily inspiration and hope. As Emerson has put it, "One man was true to what is in you and me."

In the sublime figure of Jesus we see the possibilities of human nature. More than in any other man we recognize in him a development of the man Godward. He felt so close to God that he could call Him "Father." His consciousness of God was so great that an ignorant age said that he must be God himself, and thereby they removed him from them. He was constantly pointing out that not only was God *his* Father, but that God is *our* Father. His whole teaching emphasizes the fact that the difference between Jesus and us is one of *degree* and not one of kind. He repeatedly asserted the divine possibility in every human soul. Where his contemporaries saw only vileness and corruption, he saw the image of God. It is his sublime faith in men which wrought changes in those with whom he came in contact, and still does.

He dared men to believe in themselves, challenged them to live worthy of their relationship to God, and when they took him at his word, and life opened for them with grand new meanings, they came to him in gratitude. So great was their gratitude that they began considering him more than man. They said a little later, "This one could not have been man. He must have been God come down from the clouds and walking among us."

They deified him, and this is the tragedy of Christianity. The deification of Jesus is the very negation of all his teaching. It is the supreme heresy of Christian theology, and will so be seen in future ages. There were attempts, even during his lifetime, to attribute perfection to him, and these attempts he indignantly and sorrowfully repudiated. The saddest verse in the Bible is not "Jesus wept;" it is not the one which tells of the Crucifixion, nor even the one which depicts the heart-breaking scene in Gethsemane. It is the simple despairing cry, "Why call ye *me* good? There is none good but one—that is God." (Mark 10 : 18.) Could God have said that? No. It was the cry of a very wonderful man who was trying to get people to realize that they could be human beings and still be as good as he or better. And all because of his very goodness, men have negated his teaching by saying he was too good to be a man; he must have been God. Surely it is obvious to thinking men that making him God takes the very soul out of his message. Here was no Deity disguised in flesh, no God

*Opening speech for the affirmative in the Straton-Potter debate on the Deity of Jesus—Carnegie Hall, April 28, 1924.

parading among men, but a simple, honest, loving man, trying to get men to see their own infinite possibilities. "The Kingdom of God is within you," he said. "Be ye therefore perfect," he urged them, "even as your Father in Heaven is perfect." He was challenging their own latent divinity.

Did you ever seriously consider how really unfair it would have been for a disguised God to urge men to become perfect? If he was God he could not sin. He could not really be tempted. If he was God the whole verse is untrue which says that "he was tempted in all points like as we are." It is an utter moral impossibility for a God to be tempted. No one can be tempted to do wrong unless it is possible for him to do wrong. Therefore, for a being who could not possibly sin to urge men to be perfect, would be utterly inconsistent with a loving heart. If Jesus, our example, was a God come down from Heaven, then he was merely a Tantalus. But if Jesus was a man who overcame his temptations, who was tempted and could have fallen but resisted those temptations, and won through to a sturdy character, then he is forever an inspiration to the entire human race. This is the gospel I preach. This is the gospel Jesus himself preached. Men of misunderstanding have attached to the simple message of Jesus the great body of theology connected with the doctrine of the Deity of Jesus. No wonder the world is not yet Christian, when the very message of Jesus is misunderstood.

The Deity of Jesus doctrine removed Jesus so far from men that instead of finding him a helpful inspiration, a leader to bring men to God, he became so far away that the Roman Catholic Church very rightly developed the doctrine of the Virgin Mary, who was nearer to humanity and did understand humanity. And millions of men have prayed to the Virgin Mary to lead them to Jesus because of the very fact that the deification of Jesus has put him out of their reach. Roman Catholicism is more consistent, and understands human nature better than does Orthodox Protestantism. We need some good man or woman to show us how to live, and to point the way to God, some helpful elder brother or sister who has been tempted in all points like as we are.

It is not to be wondered at that men deified Jesus in spite of his protests, for deifications were more common in those days than now. In the year 307 B. C. Demetrius and his father, Antigonus, who freed Athens from the tyrant Cassander, were greeted by the thankful Athenians as saviour gods. They even went so far as to say that Demetrius was so good that he must have been born of divine parents, so they attributed divine parentage to him, and called Poseidon his father, and Aphrodite his mother. In Syria, Antiochus of the house of Seleuces was called "Theos," the Greek word for God, and his son Antiochus was called Antiochus Epiphanes, or God-manifest. Antiochus Epiphanes lived 175 B. C.

On the famous Rosetta stone, 205 B. C., Ptolemy V is called eternal-lived, and the living image of Zeus. At Ephesus, Julius Caesar, 44 B. C., was called God-manifest and the common saviour of human life. Still nearer to the time of Jesus, in the year 11 B. C., the Emperor Augustus was called Lord, Saviour, Son of God, and "Zeus out of Father Zeus." The day of his birth was called the beginning of good tidings for the world, and the story was current that the Roman Senate had decreed the slaughter of all children born the same year as Augustus. These attributive names of deification in carved inscriptions, were discovered late in the nineteenth century by an archeological expedition at Halicarnassus. It was easy for Jesus' disciples, living in the Roman world and influenced by Roman thought conceptions, to attribute deity to Jesus, without realizing the philosophical and theological difficulties they were raising.

When you believe in the Deity of Jesus you are not believing in the teachings of Jesus himself, but in the doctrine which grew up about him—the explanation given by an ignorant age to account for an unusual man, the same easy, thoughtless explanation which has been given for other unusual men, Buddha, for instance. Now, this doctrine of the Deity of Jesus caused a great deal of trouble in the early Church. Common sense men said then, as they do to-day, how could Jesus have been God when we know that he was man? Church council after church council was called to solve the difficulty. Long documents were drawn up to explain the unexplainable, so that theology became synonymous with wordy nothings. Even to-day the common people laugh at theological verbiage.

These councils continued for years, and finally, Oct. 8, 451 A. D., the Council of Chalcedon produced the following remarkable document. It is a statement attempting to reconcile the Deity of Jesus with his humanity. I want to read it to you verbatim:

> We, then, following the holy fathers, all with one consent teach men to confess one and the same Son our Lord Jesus Christ: the same perfect in Godhead and also perfect in Manhood; truly God and truly Man; of a reasonable soul and body; consubstantial with the Father according to the Godhead, and consubstantial with us according to the Manhood; in all things like unto us without sin; begotten before all ages of the Father according to the Godhead, and in these latter days for us and our salvation born of the virgin Mary the mother of God according to the Manhood; one and the same Christ, Son, Lord, only begotten, to be acknowledged in two natures, unconfusedly, unchangeably, indivisibly, inseparably, the distinction of natures being by no means taken away by the union, but rather the property of each nature being preserved, and concurring in one person and one hypostasis, not parted or divided into two persons, but one and the same Son and only begotten God, Word, Lord, Jesus Christ, as the prophets from the beginning have declared concerning him, and the Lord Jesus Christ himself hath taught us, and the Creed of the holy fathers hath delivered to us.

Can you understand that? Does it really explain how Jesus could be both God and man at the same time? It certainly does not. No council and no theologian can ever reconcile those two things. If a person accepts the doctrine of the Deity of Jesus he must leave his reason behind and accept it as an act of faith. Now, if we abandon reason, where are we? The whole world depends upon reason. Once you abandon it, you find yourself in constant difficulty. Reason has been achieved by the human race at a tremendous cost. Looking back through the long centuries and millenniums of man's evolution we see

that reason is the thing which differentiates man from the beasts. If you abandon it, you abandon the legacy of the race. Now, if any one wants to accept the doctrine of the Deity of Jesus by faith, or intuition, or any other process, very well and good, I would not for a moment hinder him; but this debate is a reasonable discussion, and what we are concerned with to-night is not whether or not a person can accept the Deity of Jesus by faith, but whether or not he can reconcile it with his reason. We are debating to-night a matter of fact. The question is not whether we by faith believe in the Deity of Jesus—there would be no difficulty about that, you can believe by faith in anything, and the more impossible the thing is, the more some people seem to be ready to believe it. Faith very easily becomes gullibility, and history reports many instances of men who, stirred by emotion, have declared their belief in utter impossibilities. When men declare that their honest reason forbids them to believe that Jesus was both God and man at the same time, that he was both finite and infinite at the same moment, theologians have said: "This is a holy mystery. You must take it on faith." By the same process you can make credulous people who trust you believe almost anything. But our debate is out of that realm. We are debating a straight proposition, and I maintain that human reason can not accept the statement that Jesus was finite and infinite at the same time. If my opponent steps outside of reason he is begging the question and arguing beside the point. This is a matter for evidence, and I want to point out to you now some of the evidences that Jesus was not God.

One passage alone is amply sufficient for our purpose. We read in the 24th chapter of Matthew, and in the 13th chapter of Luke, that one day as Jesus sat on the Mount of Olives his disciples asked him saying, "What shall be the sign of thy coming, and of the end of the world?" Then Jesus told them the signs of his coming, how the heavens would be shaken and how they would see the son of man coming on the clouds of heaven with power and great glory. He said that their generation should not pass away until all those things were accomplished, but as to the time, the actual day and hour when this would come to pass, he said as follows (and this saying is doubly attested). It occurs in Matthew 24 : 36 and identically the same in Mark 13 : 32. The verse reads as follows:

> "But of that day and hour knoweth no one, not even the angels in Heaven, neither the Son, but the Father only."

Now here is a plain statement, doubly attested as I said. Jesus said that he did not know the day or the hour of the coming of the Son of Man. In other words, answering their question, he did not know when the end of the world was coming. Now, he either did know, or he did not know. If he did not know, then he could not have been God, for God knows all things. If he did know, then he was telling an untruth, and therefore he could not have been God. Hence this one verse alone proves my contention.

This verse has always bothered Orthodox theologians. For Jesus to admit that there was something which God knew and which he, Jesus, did not know, was to deny his Deity. Consequently, Cyril, an early Church father, said Jesus only pretended not to know. Syrian Ephraim (308 A. D.) said boldly, "Christ, though he knew the moment of his advent, yet that they might not ask him any more about it, said, 'I know it not.'" You see that Cyril and Ephraim defended his Deity, even at the cost of his truthfulness. Theodoret, another Church father, answering these two men, said indignantly, "If Jesus knew the day and, wishing to conceal it, said he was ignorant, see what blasphemy is the result of this conclusion, the Truth tells a lie." Now, Jesus as God could not tell a lie. If he told one, he was a man and not God. But if he did not lie, then he did not know the day or the hour, and since he said God did know, then he himself could not possibly have been God.

There are other verses which have always bothered those who assert the Deity of Jesus, verses which can not possibly be reconciled with the Deity idea. Let us consider some of them. The New Testament is full of them. John, for instance, said (John 1 : 18), "No man hath seen God at any time." And again in 1 John 4 : 20 we read, "He that loveth not his brother whom he hath seen, can not love God whom he hath not seen." Now, if Jesus was God, men had certainly seen him, and these two verses of Scripture are strong evidence against the Deity of Jesus.

If Jesus was God, how then can my opponent explain the verse (John 14 : 12) where Jesus said to his disciples, "The works that I do shall ye do also, and greater things than these shall ye do?" Were his disciples to become not only gods, but greater gods than Jesus?

If Jesus was God, how could he say (John 20 : 17), "I ascend unto my Father and your Father, and unto my God and your God."

How could God ascend unto Himself? Notice, too, that in this phrase he places his disciples in the same relation to his Father as he was himself. He speaks of God as "my Father and your Father," as "my God and your God."

If Jesus was God, how could he "increase in wisdom and stature and in favor with God and man?" (Luke 2 : 52.) Can God increase in wisdom, can He increase in favor with Himself?

How can the infinite God be disappointed, as for example, when Jesus came to the fig tree (Mark 11 : 12-14) expecting to find figs, and found none?

If Peter thought Jesus was God, how could he say in his Pentecostal sermon, "Jesus of Nazareth, a *man* approved of God among you?" (Acts 2 : 22.)

If Paul believed that Jesus was God, how could he possibly say (1 Cor. 8 : 6), "There is but *one* God, the *Father,* of whom are all things?"

If Jesus was God, why did he cry on the cross, as reported in Matt. 27 : 46 and Mark 15 : 34, "My God, my God, why hast Thou forsaken me?" Can God forsake Himself?

I challenge my opponent to produce one direct statement from the sayings of Jesus, as recorded in the New Testament, where Jesus says straight out, "I am God." There are verses which by clever casuistry can be twisted so that they seem to mean that Jesus was God, but there is no out-and-out state-

ment, and surely if the doctrine of the Deity of Jesus is as important as Orthodox Christians maintain, and if Jesus came to earth as Deity, he certainly was morally obligated to declare himself in unquestionable, direct terms.

Furthermore, my opponent can not produce one passage in the whole Bible which affirms the doctrine of the Trinity in unmistakable terms, and we all know the Trinity is the attempted theological explanation of the Deity of Jesus.

I want to call your attention now to two passages, either one of which is sufficient to prove my contention this evening:

If Jesus was God, how could he say (John 14 : 28), "My Father is greater than I?" I can see no possible way in which my worthy opponent can reconcile that verse with the doctrine of the Deity of Jesus.

Again, *if Jesus was God,* how could he say, "Why callest thou me good? There is none good but one, that is God." This verse is absolutely destructive of the doctrine of the Deity of Jesus. It is one of the best attested sayings of Jesus. It is found in Mark 10 : 18, Luke 18 : 19, and Matt. 19 : 17. Here Jesus states directly that God is the only good one, and disclaims even goodness for himself.

The greatest objection I have to the doctrine of the Deity of Jesus is that it robs us of Jesus. You can say all you want about his being truly man and truly God. The moment you make him God, the second person of the Trinity, he becomes a theological abstraction. He is put upon a pedestal, nay, upon a throne, a crown upon his head, and he is called King of kings and Lord of lords. But Jesus was no monarch. He repudiated monarchy. When they came to him fawning, and tried to call him "Lord, Lord," he said, "Why call ye me Lord? Why don't you just do the things that I say?" When they offered him the crown in Galilee, he quietly disappeared from the throng.

No, Jesus was no King of kings or Lord of lords. He was a man, a democratic human individual who lived among common folks and loved them, who tried to get them to see that they, fishermen and carpenters, might live so that they were really children of God. Shall we permit the theologians to take Jesus away from us? When they deify him, they remove him from our midst. They take him from the chain of evolution by which we and our fathers, long ages ago, evolved from still more primitive ancestors. Out of all this struggle, this drama of evolution, this chain of cause and effect, this turmoil of life, they would take him and place him in the skies. I tell you he is not sitting at the right hand of the throne of God. He is in our hearts and will be in our hearts until the end of time. He was tempted as we are. He did feel the urge, and push, and thrust, and drag of our common humanity. He, the carpenter of Nazareth, knew what it was to be tired, hungry, thirsty, far-spent. He knew woe and struggle, and because of that fact, because he is one of us, his triumph is far greater than as if he were some sort of theological being, a sort of super-angel, dwelling with God before the beginning of the world, who came down and assumed our flesh and fooled us into believing that he was one of us. If he was a God in disguise, if he was crucified as a God, and went back to Heaven after a short period on earth, then we want nothing to do with him. But if he was one of us, as the records indicate, and as our hearts feel sure, then to him we look with reverence, with admiration, with sympathy, and with love. His triumph becomes our triumph over sin and sorrow. He is the greatest of humans, and he is our own. All down through the centuries, since his life, theologians have attempted to call him God. Great councils have asserted that he was God, but always the common men have protested. When he was alive the common people heard him gladly because he was one of them. He knew what was in man because he was a struggling man himself. There has always been an earnest band of protesting common people insisting upon his humanity and denying that he was a God from Heaven. That band of Jesus' lovers has always been persecuted, but they have insisted upon holding Jesus as one of themselves. To-day the protest is growing stronger. All around the world the liberal movement is spreading mightily. The old Orthodox theology is but tottering upon its foundations. There is not a Church which is not feeling the surge and flow of the new recognition of Jesus as a man. Theologians still are striving to take him from us and place him on the throne of Deity; they will never succeed. Slowly, inexorably, finally, mankind will claim Jesus as its own. It is only a matter of time when the truth will be recognized. If the Churches refuse to recognize the manhood and non-Deity of Jesus, then the people will leave the Churches as millions have already left them. Somewhere, inside the Church or outside the Church, will come the final recognition of the absolute humanity of Jesus, our great leader, teacher, brother, our lover and our friend, not a magical deity, but the supreme triumphant human personality of the ages.

Our Prayers Together

Saturday, May 10

O Lord God, Only Wise, keep us or deliver us, I beseech Thee, from ignorant assertions and ignorant denials, from confusing probabilities with certainties, and opinions with beliefs. So be it to Thy glory and our salvation, for the honor of Jesus Christ. *Amen.*

Christina Rossetti.

Sunday, May 11

Create clean hearts within us, O Lord; cleanse us from secret faults; strengthen us by Thine almighty power, and establish our lives in righteousness; save us from all that is morbid and all that is foolish; make us natural in our desires, earnest in our purposes, and in our whole life sincere and without guile; through Jesus Christ our Lord. *Amen.*

Monday, May 12

Grant unto us, Almighty God, of Thy good Spirit, that quiet heart and that patient lowliness to which Thy comforting Spirit comes; that we, being humbled toward Thee, and loving toward one another, with-

out malice and without wrath, may have our hearts prepared for that peace of God which passeth all understanding, which, if we have, the storms of life can hurt us but little, and the cares of life vex us not at all; in the presence of which death shall lose its sting, and the grave its terror; and we in calm joy walk all the days of our appointed time, until our great change shall come. Hear us of Thy mercy, we beseech Thee, through Jesus Christ our Lord. *Amen.*

George Dawson.

Tuesday, May 13

And now, O God, I do desire this day most earnestly to please Thee . . . May nothing this day come between Thee and me. May nothing for one moment separate me from Thee, or hide Thee from me. Work Thy holy will in me and through me this day. Protect me, guide me, bless me, within and without, that I may do something this day for love of Thee, something which shall please Thee, and that I may this evening be nearer to Thee, though I see it not, nor know it. Lead me, good Lord, in a straight way unto Thyself, and keep me in Thy grace unto the end; through Jesus Christ my Lord and Saviour.

E. B. Pusey.

Wednesday, May 14

O Lord our Saviour, who hast given us a law that we should love one another as Thou hast loved us, and should do unto others as we would they should do unto us, preserve us from selfishness, and help us to be always ready to deny ourselves, and to do with a willing mind even things painful and wearisome, when by so doing we may please our neighbor for his good. Save us from the sin of thinking evil, of rash and unkind judgment of others; and grant that day by day we may grow up into Thy likeness, who didst care even for Thy enemies and murderers, and didst give up Thy life a ransom to save them. Lord, hear us for Thy mercies' sake. *Amen.*

H. Stobart.

Thursday, May 15

O Almighty God and heavenly Father, who, by Thy divine providence, hast appointed for each of us our work in life, and hast commanded us that we should not be slothful in business, but fervent in spirit, serving Thee, help us ever to remember that our work is Thy appointment, and to do it heartily as unto Thee. Preserve us from slothfulness, and make us to live with loins girded and lamps burning, that, whensoever our Lord may come, we may be found striving earnestly to finish the work Thou hast given us to do; through the same Jesus Christ our Saviour. *Amen.*

H. Stobart.

Friday, May 16

O Lord, renew our spirits and draw our hearts unto Thyself, that our work may not be to us a burden but a delight; and give us such a mighty love to Thee as may sweeten all our obedience. Oh, let us not serve Thee with the spirit of bondage as slaves, but with the cheerfulness and gladness of children, delighting ourselves in Thee and rejoicing in Thy work. *Amen.*

Benjamin Jenks.

From "Through Prayer to Peace," Constance M. Wishaw, by courtesy of the publishers, the Macmillan Co.

Denominational Objectives---II

The Financial Program

John Murray Atwood

THE question of ways and means is always with us—with church-builders as well as home-makers. We attended the Community Church of New York not long since, and the prophet of that movement, who deals with world questions, was constrained in a plea for a better instrument to speak of their being "cursed" with a small organ. Few persons and no organizations escape this need. Lovers in first bliss may dream, think and plan for an ideal future dwelling. It is excellent. But if, fortunately, no Midas-like parents provide it for them, then—if the vision do not fade—they have to address themselves to the prosaic business of slowly, patiently, rearing a true home. This is yet more excellent. A denomination in convention assembled in enthusiasm—let no doubting or cynical brother quench the spirit!—may conceive and decree laudable enterprises. But if, fortunate again, the income of no large fund furnishes the wherewithal, then the people of the church, if the inspiration be not lost, must look to themselves to find the way to secure the requisite resources and workers. And this too is good. Thus the church, if it accept its own challenge, rouses itself to greater effort, discovers its greater capacity and becomes a live institution. For it is not the ardent contemplation of splendid achievements and ideals that is the test of the religious life of a church, but it is the way it persists toward the realization of them.

At the Providence Convention, certain worthy things were determined upon. To devise a way to carry these out was the task of the Board of Trustees. This was not altogether easy, for in certain important action the Convention virtually contradicted itself. But finally a plan was hit upon and announced. Almost immediately we heard some objections. Some thought the financial proposal out of all reason; others, that the spiritual crusade had been swallowed by another financial campaign; others still, that the Washington Memorial Church was too much to place upon churches already burdened with problems of their own; some said that we had not kept faith with the proposal to have larger regular quotas but no more spasmodic financial canvasses. Now we are not complaining of these objections or objectors. We know that we have to-day in the Universalist Church

a very loyal constituency. We have more missionary spirit; more churches than ever before pay their quotas and support the enterprises of the denomination through the regular channels. We appreciate that many of these demurrers have been filed in good faith. The demand which the denomination has made upon the churches has raised serious practical problems for some of them.

We will reply to these criticisms, taking them in the reverse order. The Providence Convention did propose to have larger regular contributions from the churches, and also to have no more spasmodic campaigns. Then, failing to keep faith with itself—though no one discovered this until after the session was over—it decreed several large and important undertakings. Some will say this is the irrationality and irresponsibility of conventions with their crowd psychology. But we do not see what else, under the circumstances, the Convention could have done.

It certainly was called upon to rebuild the Tokyo church and the other buildings of our Japan Mission. Any who have been privileged to hear the Rev. Hazel Kirk as she has gone about the country can not have any question as to the worth of our mission in Japan. We have a most creditable equipment at Shizuoka, and we should aim to have as good facilities for our work in Tokyo. We are doing great good now, but suitable buildings will vastly increase our usefulness.

As to the National Church, *we must see the project through.* We must not and can not turn back now in this undertaking. Moreover, we have involved in a very serious way in this enterprise, without any appeal or election of their own, the Washington (D. C.) parish—as fine and earnest a company of people as may be found anywhere. To help place a suitable church in the national Capital where the Universalist message can be regularly proclaimed is surely a worthy aim, and quite in accord with a sound missionary program. It is by no means an insuperable task. We shall not overstrain ourselves; neither shall we impoverish any church or individual. On the other hand, it will be a most creditable achievement. Let us go to it with a right good will.

The Pension Fund for Universalist ministers is surely also a most worthy project. If such a fund is desirable for teachers, federal employees, industrial workers and the like, it is even more so for clergymen. Their pay is relatively small, their standard of culture and of education for their children and of philanthropic giving is generally high. For the sake of their best efficiency they should feel reasonably secure as to the future. The actual launching of this movement should not be delayed another year. *Every postponement works injustice to some worthy minister, who thus will be deprived of the benefit.* Yet it is difficult to provide such a fund. For so far as any support of clergymen is concerned, it is not, as with teachers and federal employees, virtually compulsory, it is purely a voluntary matter. Those most able to assist may be the very ones who do not feel the need of it. Therefore, it is with us, as with every other Church, absolutely necessary to raise a fund before we can commence safely either to ask for contributions or begin payments.

The charge that the financial task bulks largest in the thought of church people and obscures the spiritual aim is not quite correct. It is true that these questions of ways and means often demand a large proportion of our time and energy. But these are not to be regarded as mundane and materialistic. The practical solving of the problem of the support of worthy causes is an inseparable part of our religious and spiritual life. When it is not so, either the work or the worker is unworthy.

This brings us to the consideration of the contention that too much has been asked of our churches. This is largely a matter of psychology. What we do depends on our attitude. We know that what has been called for seems to some a staggering sum. We know, further, that churches differ as to the marginal resources above current income, and that the latter is no necessary index of a parish's financial condition. We are also aware that we have not been accustomed hitherto to give on any such scale as this. But if we are to be a live, progressive, missionary Church—who wishes to belong to any other?—we must change our standard of giving quite radically. For some years now, we have noted the contrast between what our churches and others give to general denominational purposes, and our contributions have seemed woefully small. If particular instances are desired, we observe that the Unitarian churches do not limit themselves to any quota, if quota is assigned, but give (aside from all philanthropic work) whatever they can—in many cases more than a thousand dollars. Some one will rise to remind us of the inherited wealth of the Unitarian congregation in the East. But we know Methodist churches that give several times more for denominational purposes than do decidedly stronger Universalist churches in the same towns. Our point is that what makes the difference is not the financial ability, but the *standard* of giving.

We must adopt a different standard and in no way yield to that provincial attitude that laments that so much money is being taken out of town! Moreover, the times are propitious. People generally are prosperous. While we know many people really sacrifice in their devotion to the Church, we have not noticed on the part of religious people any lessening of the patronage of movies, theaters, automobile dealers or other ways of personal indulgence. We do not grudge them these things, not in the least. We only say why talk of the burden of church claims when we have not had to give up a single thing for its sake?

We commend to our brethren and people the attitude of the Rev. Walter Macpherson of Joliet, Illinois. He printed in his weekly calendar a full statement of what was expected of his church, and said (these are not his exact words), that this was not asking too much. Compared with Orthodox churches we do not begin to do what we should; we must learn to think in larger terms of our obligations to the general Church. He added that he should have occasion to speak of this and the Christ Crusade every week. There is, to be sure, a great difference in the financial ability of our parishes, but as to whether a church measures up to what is desired or not, what a difference the attitude makes!

The Great Copec Conference

THE Conference on Christian Politics, Economics and Citizenship, the report of which we took from the *Christian World*, London, and published in our issue of last week, was ignored by most American dailies. It was, however, a most significant gathering as a forerunner of an even more important meeting to be held at Stockholm, Sweden, next year, to consider "Life and Work," where we hope to have our own reporter.

We give here a further account from the *Christian World*, London, the live, interesting organ of the Free Churches of Great Britain:

The Relation of the Sexes

The formidable task of stating the Christian view of the relations of men and women to one another in the world of to-day was entrusted to a commission, with Professor Lofthouse as chairman and Lady Barrett, Monsignor Brown, Dr. J. A. Hadfield, Canon Lacey, Dr. Raven, and Dr. Selbie among the commissioners. The report covers 215 pages. The commission recognizes that a new relationship between men and women is coming into sight with the extension of their co-operation in the region of politics, business, industry, teaching and the service of the Church. "Probably the psychological reactions of this co-operation on men and women alike will profoundly modify the whole of human life and give a new setting to the specialized problems of sex. When the transition has been carried through it may be found that something far more significant for the race has happened than either the Reformation or the discovery of America." The main conclusions of the commission are set forth in seven resolutions which are submitted to the Conference: (1) That it is the duty of the Christian Church to uphold before society the Christian standards of purity and of the ideal of love as equally binding on both sexes; (2) that every local religious community should make provision for instructing its young people in matters relating to sex and the religious significance of the functions of sex; (3) that the nature of Christian marriage, its possibilities and responsibilities, should be brought before all young people connected with the Church; (4) that it is the duty of the Church to initiate movements providing opportunities for healthy recreation, enjoyment and interest for all members of society, and for young people to enjoy social intercourse together otherwise than in the streets, overcrowded homes, or undesirable places of entertainment; (5) that those who have succumbed to temptation and are treated as outcasts of society should be helped by the Christian Church, which should not rest satisfied with anything short of their complete restoration to normal social life, and should labor to remove the temptations to vice existing in social life to-day; (6) that the Christian Church should unhesitatingly affirm the possibility and the duty of chastity both for men and women; and (7) that the Copec Conference protests against all forms of regulation of prostitution by the State.

Professor Lofthouse urged that too often in the past Christian people had been content to judge, to forbid, to hold up their hands in pious horror over the tragic miseries brought by the wrong relation between men and women. They had condemned and then left the wretched object of their condemnation to perish. They had refused to recognize the force of temptation, the desperate agony of the struggle. Or they had turned from the whole subject in a kind of bewildered disgust, which in its results had been almost as harmful and no less disloyal to the spirit of their Master. It was the clear duty of every Christian man and woman to help and to inspire, to guide and to save. In this intense department of life, Pharisaism was the worst evil of all.

The Conference listened in strained, almost startled, silence to a singularly frank speech by the Rev. G. A. Studdart Kennedy, who made speech difficult for subsequent speakers by his insistent demand for a very clear definition of the terms they used. The discussion that followed dealt in a spirit of candor with the problems considered in the report. An hour was spent in considering the advisability of an inquiry by the Churches into the use of contraceptives with a view to offering guidance to perplexed Christian married people. Eventually the Conference agreed that such an investigation should be instituted.

Employment of Leisure

There was a very large attendance again for the evening session, with "Leisure" as the topic for consideration.

The place of leisure in the whole of life, the aim and purpose of leisure and its relation to work and worship, engaged the consideration of a commission on which Canon Adderley, Miss Lena Ashwell, Miss H. M. Mackay, and Miss Catherine Towers were the commissioners. The report declares that the nature of our work should govern the nature of our leisure. The recreative use of Sunday is broadly considered, the conclusion being that worship, the recreation of the spirit, should be the first occupation of the leisure and that, given the heart is right towards God, enjoyment might then be a legitimate part of Sunday keeping, particularly for those who work very hard in the week and have little leisure or energy for recreation on any other day. Concerning the theater the commission has some interesting suggestions, such as the encouragement of good plays to give solid support to the best things in the theater and to help to create a standard drama, including all good plays from ancient Greece to the latest modern work. To secure adequate leisure for all workers and to develop opportunities for healthy and happy leisure occupation is pressed as a real responsibility resting on Christians, as is also payment of all workers during an adequate holiday. Other desiderata are village institutes, guest houses, co-operative holidays, bee and garden societies. The Christian duty of educating opinion, especially among the young, as to the wrong principles involved in gambling is emphasized.

The section on gambling is forcible and well

reasoned out. The removal of betting inducements in the Press is a further suggestion. On the liquor question the commission recommended that the Churches should educate the people about the assured facts concerning the nature and effects of alcohol, should press for teaching on the subject in elementary, secondary and public schools and colleges and should work for a measure of local option in local areas.

In presenting the report, the Rev. T. W. Pym said that Copec must show the world outside that it was not merely "anti" waste or vice in leisure, but that it was in this, as in other spheres, an attempt, which under God should prove successful, to overcome evil with good.

Though the discussion was somewhat desultory many valuable suggestions were advanced, and few delegates could have escaped being reimpressed by the necessity for wisely directing the increasing leisure of both young people and working adults. A very young lady, Miss Knight Bruce, captivated the Conference by a speech in which she argued that just as wealth carried the responsibility of stewardship, so did culture. Girls who had received the benefits of culture without cost or effort ought to make a return to the community by regular service to those less fortunate in the matter of education. The Earl of Aberdeen, who has been faithful in attendance at every session of Copec, gave his personal endorsement to the recommendation of folk-dancing for children. He had seen its good results in Ireland, and would like to see its wide extension. On this section of the report the discussion was brisk, and the commission's proposals, with some slight amendments, were heartily endorsed.

Dr. W. B. Selbie gave the closing address. He suggested that while Copec represented the cream of the Churches, their difficulty would be to bring their followers up to the standard. Infinite mischief had been done to the cause of Christianity by the purely negative presentation of its precepts. They had to put before their people a clean, healthy ideal of Christianity, showing men the way of life as expressed in Jesus Christ.

The Treatment of Crime

Criminal reform was yesterday morning's topic. The commission's report made four main recommendations, viz., that all Christians should help to (1) promote a more thorough study of the causes of crime and the treatment of offenders; (2) remove social evils that are incentives to crime; (3) encourage experiments to improve prison conditions; and (4) to restore offenders to their place in the Christian society.

Mr. Lleufer Thomas, in introducing the report, said that much bad theology was due to non-Christian principles borrowed from Roman law, and many non-Christian elements of English law were due to lawyers reborrowing some of those principles from theologians. He urged that a distinction should be drawn between breaches of the moral law and trivial offenses which were merely legal offenses. Crime was not always due to innate depravity; poverty was a great cause, so were bad housing and unemployment. Drunkenness was often a symptom of underlying causes rather than itself a crime. Treatment should be retributive. Mrs. Barrow Cadbury protested against boys and girls of sixteen to eighteen being sent to prison. When Sir William Harcourt wanted to remit sentences on children under fourteen Queen Victoria could not understand why, and though she consented wished that they could be whipped.

Bishop James Cannon deeply impressed the Conference by his array of statistics showing how prohibition has reduced crime in the United States. The death-rate had been reduced, industrial accidents had diminished, four million automobiles (some of them Fords it was true) had been sold, two thousand new homes a year had been built, and church membership had increased. All these happier conditions had had a great effect on crime. Arrests for drunkenness were two millions fewer. Twenty thousand fewer people had been sent to prison in New York, where Satan's seat was and where saints also dwell. There was a 50 per cent decrease in crime. Professor Moberly and Lord Polwarth made profoundly valuable contributions to the discussion, both urging the need for sympathy and teaching for people who broke laws without any sense that they were doing wrong. The Conference also recommended the abolition of the death penalty.

International Relations

In the afternoon the question of International Relations was taken up.

"The Christian doctrine of international relationships is the dark continent of Christian ethics," says the commission of which Mr. E. F. Wise was chairman, and on which Father Basanach, Mr. C. Roden Buxton, Sir Willoughy Dickinson, Mr. G. P. Gooch, Mr. Carl Heath, Miss Ruth Rouse, the Dean of Worcester, and Professor Lindsay served. This report is one of exceptional interest, and has, moreover, the virtue of being exceedingly well written. The commission in exploring "this great unmapped continent" on which the war has focused the attention of Christendom, probes into (1) the meaning and purpose of nationality; (2) the relations between highly developed countries; (3) the relations between highly developed and less developed nations; (4) the position of racial minorities. The ground covered is extensive, and the report raises a multitude of complex questions. Without the sanction and dynamic power of a religious faith moral principles will, the commission reports, always find themselves subordinated to material considerations, as they have been in Europe for at least five centuries. "If the Church is to fulfil its mission effectively in the international sphere it will only be by coming forward with an ideal and a program which appeal to men's imagination and kindle their enthusiasm precisely because they beckon away from the morasses into which a merely secular outlook has so fatally led mankind."

The commission advanced a series of recommendations declaring that (1) the Christian faith is fundamentally opposed to the spirit of Imperialism as expressed in the desire for conquest, in the pursuit of the selfish interests of one nation at the expense of another; (2) that from a healthy national patriotism should be evolved the spirit of international co-opera-

tion; and (3) that moral principles binding individuals in their political, economic and social relations should be no less obligatory on nations in their dealings with each other. Other recommendations accepted the doctrine of universal brotherhood and its implications, commended the principles of the League of Nations' covenant, and specially called attention to the World Alliance for Promoting International Friendship through the Churches, "in that it brings together the representatives of the various Christian communions as such, and secures their co-operation all over the earth in cultivating the spirit necessary to peace." "The Christian Church should," concludes the recommendation, "unhesitatingly and faithfully explore, and at whatever cost unflinchingly proclaim, all that is involved for international and inter-racial relationships in the Gospel of our Lord and Saviour, Jesus Christ."—*Christian World.*

The New Church of the Mediator

John Smith Lowe

EASTER Sunday, 1924, was a gala day in Providence, Rhode Island, in the Church of the Mediator. The happy occasion was the opening of the new church edifice on Elmwood Avenue and Peace Street. Sometimes realization falls short of anticipation. It was not so in this case. For once anticipation was surpassed by realization.

"Hope too long deferred dies." Hope in the hearts of the Mediator people, with reference to the proposed new church, has certainly been long deferred. But it did not die. The folk who make up the congregation of the Church of the Mediator are not of the kind who allow a fond hope to die because it is long deferred.

NEW CHURCH OF THE MEDIATOR, PROVIDENCE

Part of the delay was self-imposed. A portion of it was due to unavoidable circumstances. It was nearly ten years ago that a new church was decided upon after it was determined, by court decree, that the greater part of a bequest from the estate of Miss Eleanore P. Hood was available for building purposes. The lot was bought in 1917. The World War made postponement necessary, for how long no one knew. By 1919 the time seemed to have arrived for the raising of the additional funds called for by the new church enterprise. But right there the denomination came along with its million dollar drive and assigned the Church of the Mediator a quota that did not stop very much short of $10,000. The church could have taken the General Convention at its word and raised half of the amount named for the new edifice, and the other half for the denomination. It would have been following the example of other churches in doing so. It could have done more. It could have said, "Our needs are so pressing at home we can not help the denomination just now," and raised the whole quota to be kept at home for the new church. There would have been precedent for this policy also. The pastor of the Church of the Mediator could have advised his parishioners to do either one of these two things, but he did not, be it said to his praise. His people did not follow either one of these two courses. Instead they gave up all thought of their new church home for three years at least, and subscribed to the denominational fund the whole quota asked, knowing they would have to do it all over again, only more so, as soon as their subscriptions to the General Convention were paid. To-day, five years later, the new church is a reality and it is a beauty. Did these loyal friends lose locally, from a financial standpoint, because of what they gave to the General Convention? Did they give less for the home church on account of giving so generously to outside interests? The reverse has been true. While paying Convention pledges they have given more to the local society. The minister's salary has been increased by a very liberal figure, and other expense items have been materially advanced, and before Convention obligations were out of the way they pledged heavily for the new church.

There is little chance of giving too much credit to the minister, the Rev. Fred C. Leining, for the qualities of leadership he has displayed in carrying through a delicate and difficult undertaking. The new church project was hardly more than launched when he assumed the pastorate in March of 1918. True, the site had been bought, the plan approved by a very strong majority vote, and Miss Hood's money was available. But there is "many a slip 'twixt the cup and the lip." The road to be traveled before the goal was reached was a long one. It was far from certain that the journey could be made successfully. Some of the people, whose judgment could not be ignored, were opposed, and with absolute honesty and sincerity they put vigor and perseverance into their opposition. Some were indifferent. Some were timid. All of this was to be expected. No church can pass through a transition of this character without a similar state of affairs developing. All told, the degree of harmony that has prevailed from first to last has been nothing short of remarkable. A few have found it utterly impossible to reconcile themselves to the change that has been made. The beautiful thing about it all is that they still have the respect, esteem and love of those with whom they differ.

Accepting a difficult task, inheriting an undertaking scarcely more than begun, Mr. Leining has done what he rightly believed it was his duty to do.

He has thrown himself heart and soul into the responsibility of leading his people toward the goal to which they had committed themselves, after sober thought and careful investigation. They made their own decision before he came. He has helped them to stick to it. He has held the tiller with a firm hand and a stern face. He has talked new church incessantly, even at the risk of producing irritation, thereby keeping the eyes of his followers constantly on the mark. He has displayed courage, determination, tenacity, firmness and unwavering perseverance. It is only fair to say that he has also displayed patience and kindliness. If impatience has crept into his attitude, even for a moment, be it known the best of us would hardly have kept entirely free from such a state of mind under the circumstances.

No small sum of the money already invested in the new church has found its way into the treasury through Mr. Leining's winsome appeals to parties in no way identified with the congregation.

Not all of the credit can be given to the minister for what has been accomplished. Back of his leadership there has been fellowship. A splendid group of men have been his staunch backers. They have pulled with him and for him. The women have been a tower of strength. The young people and the boys and girls have done their part. All have done their share splendidly, gloriously. It was because of all this and much more not mentioned, that the gala day of Easter Sunday, 1924, was a possibility and a reality.

I have recorded these observations here not only to pay tribute to those to whom tribute is due, but because these lines may become a source of inspiration to others who are facing similar tasks. The story of the day itself was so well told in the columns of the *Providence Journal* on Monday, the day after, that I give it here just as it appeared. I can not refrain from introducing the quotation with the statement that from the standpoint of simplicity, utility and beauty the new church is one of the most complete, modern, workable plants in our denomination or in any denomination. It is not our largest or our costliest church, but from the standpoint of money expended and the space available it is a marvel as to planning and a model in construction. With the cost of building where it is to-day, it is almost unbelievable that so much can be had for so little. The newspaper account follows:

The new Universalist church on Elmwood Avenue at Peace Street opened its doors for the first time for services yesterday, and the Church of the Mediator was formally installed in its beautiful Gothic structure. Every available seat was filled, throngs surged in the approaches to the auditorium and many were turned away.

The Rev. Fred C. Leining, the pastor, preached the opening sermon in the morning on "The New Church and Easter."

"On April 15 of last year, we broke ground. For a year we have watched the process of construction and needless to say we are all making this a day of thanksgiving. We are in the mood of shouting for the Easter joy that is in us.

"We believe that we have one of the most beautiful and most adequately equipped church buildings in existence. I make this statement from the standpoint of cubic contents and money expended. The land, the building and furnishings represent a total investment of $140,000.

"The debt on this plant, not covered by pledges, is only $21,000. Approximately $10,000 is covered by pledges to be paid within the next two years, so that this institution is over three-fourths paid for to-day. Furthermore, we have an endowment of $22,000, the income of which is used for current expenses. Therefore this church is not saddled with a terrible debt.

"This is a Universalist church that sees the good in all classes and creeds, and under this roof they will see and feel their oneness. Already it is a community church, for Catholics, Jews and every variety of Protestants have helped in building it. These friends already know that it is a church that's different.

"The policy of this church will be to serve the community as the community needs to be served in this age. This place will be a center for the young people, with recreational attractions under proper supervision and guidance. Our week-day program will bring the happy situation where the next-door and the over-the-fence neighbors will meet, know and like each other.

"Here there will be no narrowness, no bigotry, no prejudice. Under this roof you will forget that you are Universalist, Baptist, Episcopalian, Methodist, Catholic, Jew, Republican, Democrat, Socialist—or even a member of the Rhode Island Senate—just citizens working side by side to build the Providence and the state and the nation that ought to be.

"Our faith is dated 1924 and our doors are open for every new revelation of science. We are liberals and modernists and we are proud of it. We are not concerned with dead issues, that deal with the externals and non-essentials of religion. We make every effort to understand our times and to use Christ's religion to solve our common problems. We have a living message to living men and women to help them to happier and more abundant life.

"We believe that the best is yet to be, that God can not be defeated and that Christ is inevitable. It is significant that this new edifice is being used for the first time on Easter Sunday. The church that thrills us to-day has Jesus the Christ behind it in its glorious history, and he is before it in its haunting vision. He is our eternal contemporary. There would have been no gospel at all had there not been the gospel of the risen Christ. His perpetual ministry created Christianity and nothing else can keep it alive."

Every available inch of space in the church and parish house is utilized and many of the rooms have several uses. The vestry under the body of the church auditorium can be used as a banquet hall, a stage auditorium, a ballroom or a gymnasium. A good-sized stage, thirty-two feet between wings and thirteen feet from footlights to backstage, is equipped with a grill from which scenic flies and borders can be hung, and has a regulation switchboard, with dimmers, controlling house lights, footlights, and borders. A regular hotel kitchen with all the modern devices for serving a banquet to 300 at a time is in the opposite end of the vestry from the stage.

The church auditorium is simple and restful, with a choir loft behind the chancel and altar rail in front of it. A large reception room, called the John Smith Lowe room, is located at the rear of the auditorium and can be thrown open into the main body of the church, adding considerable seating space.

There are five entrances to the church and parish house, one leading to the pastor's room, one to the choir-room, one to the parish house and two leading to the auditorium. The plant is equipped with all the requisites of a seven-day church.

The parish house is small but admirably equipped for service. On the main floor numerous well-lighted attractive rooms are available for Sunday school classes and for many other purposes. Upstairs is located the Hood room, thirty-nine by twenty-three feet, with seven alcove closets for sewing machines. This room will be used by the ladies' societies and by the primary department of the Sunday school. It will also be used for small social gatherings by the young people. A fine player piano has been installed.

Connected with this most attractive room is a modern kitchenette, ten feet four inches by thirteen feet nine inches, with dishes, gas range, hot water heater and a dish washing sink. Informal luncheons and supper for a limited number can be served without resorting to the main dining hall and large kitchen beneath the church auditorium. Y. P. C. U. devotional meetings will be held in this room as well as their social gatherings and informal dances.

In the basement of the parish house the spacious and inviting men's club rooms are located. They are equipped with pool and billiard tables, and running the entire length of the building there are two standard size bowling alleys.

Can you imagine anything more complete and modern, friends? When you are in Providence, look up the new Church of the Mediator. The architect, Mr. Gorham Henshaw of Providence, deserves great credit for his achievement. We commend him to all congregations contemplating building operations.

Some Correspondence

LETTER FROM MR. EDWIN MORRIS TO REV. FRED ATKINS MOORE

Dear Sir:

I saw your name in the *Boston Transcript*, which prompted me to ask some questions.

The Bible says you must be born again. How can a man be saved without being born again? Does not this word of Jesus deny universal salvation? I am seventy-one years of age and do not belong to any Church. It seems to me that a majority of people die as they have lived, without being converted, and consequently unsaved according to the words of Jesus, "Ye must be born again." On what grounds do you hold that all men shall be saved in the face of Jesus' remark, "Ye must be born again?"

I have some brothers in spirit life who were not converted before death, but I can't read the Bible and get any comfort that there will be given to them another chance to be saved. According to the Bible as I read it, all have come short and very few enter Heaven.

There is no Universalist church here to give information and comfort the thinker. I don't take any stock in Unitarianism because they rob Jesus of his divinity. It is not controversy but information as to the welfare of the soul after death. Please find time to answer this and when I come to Boston I shall try to hear you preach. If you have any Universalist literature, I will gladly pay for it.

Yours truly,

Edwin Morris.

St. John, N. B.

MR. MOORE'S REPLY

Dear Mr. Morris:

I am much interested in your letter just received and wish to assure you of our hearty desire to give you all possible satisfaction. At this time I am going to answer you briefly, but I trust with some real satisfaction to you. If you want more information or to conduct further correspondence I assure you that it will be a pleasure on my part to write again.

Our Universalist doctrine has always been based as much on the Scriptures as on reason. We realize that the Scriptures have many passages that seem to dispute our doctrine, but it has always been possible for us to explain even those passages so as to at least make their opposition doubtful. But there are so many positive and undisputable passages that we believe support our position, that it leaves us without any doubt whatsoever in the truth of Universalism.

Among those affirmative passages I will cite at this time only three, giving assurance that there are many more. I feel that because you find in one statement of Jesus your point of difficulty, two others ought to have as much weight. The third is from St. Paul, the great interpreter of Jesus and whose work made Christ's own work directly and permanently continued.

The corner-stone of all that Jesus taught is his fundamental thought of God as *"our Father."* That *fact* is the basis of our whole doctrine. We rest the case wholly in His hands as *Father* and believe that His *love* plus His *wisdom* plus His *power* are a threefold guarantee that He wishes to bring all His children unto Himself, that He knows how to do that, and that He is amply able to do so. This is confirmed by St. Paul's words: "God our Saviour who will have all men to be saved and come to a knowledge of the truth." (1 Tim. 2 : 4.) Can less be expected to happen than God *wills?*

Then we have the words of Jesus, "And I, if I be lifted up, will draw all men unto myself." (John 12 : 32.) The Father's love is manifested in the spirit of the Christ life, the purpose of which is expressed in such thoughts as the Parable of the Lost Sheep—ninety-nine in the fold and the Good Shepherd goes out to find and save the last, lost one. God in Christ will be at work always, here and hereafter, to complete the work begun at the birth here in the flesh, of every soul. The second birth in the spirit can come hereafter as well as here.

I am enclosing a pamphlet, "Why I am a Universalist." (Bisbee.) If you will write to the Universalist Publishing House, 176 Newbury St., Boston, or the *Universalist Leader*, same address, you can get lists of literature, some of which is free and some for sale.

Please let me know your reactions to the above.

Sincerely yours,

Fred Atkins Moore.

Brookline, Mass.

By being born again Jesus probably means about what he means when he says elsewhere ye must be converted. No man can be saved until he is converted—that is, turned around so that he no longer faces evil but good. We believe that salvation is being good. In other words, it is by character. The question then is, Does God want to save all men, and is He able to save all men? That He wants to we are sure because Jesus revealed Him as a Father. No true

father wants his child to perish. That He is able to save all men we believe because "with God all things are possible," and because "nothing can separate us from the love of God." If you can think of men deliberately choosing through all eternity to stand out in rebellion against all the Love and Power of God, you can think of some persons never being saved. But much as we believe in the freedom of the will, we can not think that any human being will be able to withstand the mighty Power and Love of the Infinite.

Editor.

* *

A LETTER TO DR. LOWE

My dear Dr. Lowe:

I wish to make a general report on the Christ Crusade for Tuttle Church up to and ending with Easter Sunday.

We have received twenty-two new members, and christened fourteen children. This since Jan. 1, 1924. We have another class of ten adults in sight, which we hope to receive into our fellowship before vacation.

We have increased our membership 25 per cent in the four months, and are planning on another 25 per cent by the first of the year. Our congregations have increased each Sunday, until now our Sunday congregations are averaging more than 125. Easter Sunday we had almost 300 people crowded into Tuttle Church.

We sent the *Leader* to all of our people, and about 50 per cent of them used the daily readings. It resulted in a great increase in the spirituality of our people, and many of them are requesting that these daily readings be made a permanent part of the *Leader*. Can not this be done?

Sincerely yours,

John M. Fogelsong.

Minneapolis, Minn., April 23.

DR. LOWE'S REPLY

My dear Brother Foglesong:

Your report of the Christ Crusade to date including church membership increase up to Easter is most inspiring. In fact nothing better has come to the office to date.

I am much interested in your reference to the devotional services appearing in the *Leader* during the Lenten period as a part of the Christ Crusade under the caption, "Our Prayers Together." I am passing your letter on to Dr. van Schaick, who has done such painstaking work on these devotional services. I know he will be pleased to get your word of commendation.

Congratulations and good wishes.

Cordially yours,

John Smith Lowe.

Boston, April 29.

The Virgin Birth of Jesus Christ

Edwin C. Sweetser

IN regard to the birth of Jesus Christ it must be admitted, at the outset, that different opinions may be honestly held by his followers. Some of them may believe, as the great majority do, that he was born in the exceptional manner which is set forth in the New Testament, while others may believe that there is a mistake in the record, and that he was born like the rest of the human race; and as long as they all believe that he was really the Christ, the divinely appointed Teacher and Saviour of men, they are entitled to the Christian name, and should agree to differ without quarreling as to the method by which he came into this world.

That is not to say, however, that the question at issue between them is a matter of no consequence. It is not to say that it makes no difference, so far as our Christianity is concerned, whether we believe or disbelieve in the virgin birth. It may make a deal of difference, because of its probable effect on our estimate of the relation between Jesus and God, and of the extent of the authority which Jesus possessed both to speak and to act as God's direct representative.

A person may undoubtedly be a Christian without believing that Jesus had no human father; but however highly he may then think of him as a teacher of religion and an example of righteousness, he would naturally have greater confidence in him, greater reverence for him, and a deeper devotion to him, if he believed in the New Testament account of his origin. For if Jesus was only an inspired man, it is an open question as to the degree of his inspiration and authority; whereas, if he stood and still stands in such a relation to God as the New Testament attributes to him, that settles the matter, and there is no room for any rational doubt in regard to it.

For what says the New Testament? What account does it give of his nature and origin?

It says that he was begotten of the Virgin Mary by immediate and supernatural exercise of the creative power of God Himself, who took that method of originating and bringing into the world a person who, being both human and divine, should be fitted to understand and to deliver mankind, sharing their humanity without sharing their sinfulness, showing them in his own character an image of his heavenly Father's character, and thereby helping them to make their own characters heavenly; a person who could so mediate between God and mankind as to produce an at-one-ment between them, thereby making an end of sin and bringing in everlasting righteousness. That is what the New Testament says in regard to him. That is what his followers reported concerning him soon after his departure from them.

But, because this account of his origin seems unreasonable to them, certain people reject it—and among them some Christians, who, although they admit the truthfulness of the New Testament in general, with reference to his life from the time of his birth, are not willing to admit that the manner of his birth was any different from that of the rest of mankind. To them it seems incredible that God should have created him in the exceptional manner which the Bible narrates; and they therefore reject that portion of it, contending that he was the offspring of Joseph and

Mary, and that the story of his origin which is given in the opening chapters of Matthew and Luke was not included in the apostolic belief in regard to him, but is simply a subsequent myth, or a legend, or a poetical statement, which grew out of a low conception of the marriage relationship and a mistaken belief in inherited sin. In their opinion, it is of a piece with those stories in heathen mythology which relate the incarnations of certain divinities and the occasional intermarriages of gods with mankind. Just when or by whom it was added to the records, they are not able to tell; but they nevertheless assert that it stands by itself, not only unrelated to the rest of the New Testament and contradictory of certain portions of it, but even self-contradictory, inasmuch as the two genealogies of Jesus—one being given by Matthew and another by Luke—contain apparent disagreements, and trace his ancestry to David through the medium of Joseph while declaring that Joseph was not really his father.

They also say that whereas, according to Matthew's account, his birth was in fulfilment of an Old Testament prophecy (Isa. 7 : 14), the prophecy really referred to something which occurred a long time before Jesus was born and that the Hebrew word which is rendered "virgin" in our version of that prophecy does not of necessity mean a virgin, but only a young woman, whether married or not.

Further still, they declare that Mark and John make no mention of anything extraordinary in connection with his parentage; that, so far as the record shows, he himself never claimed a supernatural origin; that none of the apostles ever referred to it in their epistles; that he was commonly called the son of Joseph by those who had known him from his infancy; that Mary, when she found him in the temple at twelve years of age, said, "Thy father and I have sought thee sorrowing;" that his brethren did not believe in him, as they would if they had known of his supernatural origin; that he repeatedly and emphatically called himself the son of man, as if to imply that he was only a human being; that he was tempted like other human beings—as they assume that he could not have been if he had been differently created; and, finally, that he is held up as an example for us —which, in their opinion, would be unreasonable if the story of his virgin birth were true.

Tkey admit, to be sure, that he was sometimes called the Son of God, and that he even called himself so, and they disclaim any desire to deprive him of the title. Indeed, they themselves call him the Son of God. But the title, as they use it, and as they contend that he used it, means only that he was especially inspired by God, and that, beyond all other men, he was in the likeness of God. All good men, they say, are sons of God, and Jesus was *the* Son of God merely as being the best of men, the only perfect man whom the world ever saw. Or if they admit, as some of them do, that his spirit was supernaturally begotten by God, they still insist that physically he was the natural offspring of Joseph and Mary.

Let us now examine their argument, to see what force it contains.

1. In the first place it deserves remark that their theory does not dispense with the need of a miracle in order to account for the life of Jesus, and that, in so far as it objects to the New Testament story because it involves a miraculous element, it is lacking in self-consistency. For if Jesus was the offspring of Joseph and Mary, begotten like mankind in general, then surely unless a miracle was somehow performed in him, either before or shortly after the time of his birth, he could not possibly have lived the life which he confessedly did live, and have been the remarkable man that he was, so far above all other men, as the advocate of this theory admit and declare.

What was there in Joseph and Mary, two inconspicuous Jewish peasants, to give rise to such a very extraordinary son? What was there in them to produce a child such as he—a sinless person, a person of perfect wisdom and justice and love, a person who could open the eyes of the blind, speak the tempestuous waves of the sea into quietness, bring the dead to life again, and, after having been crucified, come back from his grave?

Herbert Spencer declared that a perfect man can not be produced by an imperfect state of society—which is evidently true, whether the doctrine of evolution be accepted or not. Two imperfect human beings, living in an imperfect state of society, can not by their union give birth to a perfect one. The best that they can do is to produce an offspring who is somewhat superior to either of them. And if Jesus was really a perfect man, so superior to his contemporaries that even after nineteen centuries he towers immeasurably above the rest of mankind, it is highly improbable that he was merely the offspring of Joseph and Mary. That would have contravened the natural laws of inheritance. There is no evidence whatever that they were able to produce any other than an imperfect progeny, ignorant, erring, and often sinful, like the rest of mankind. If they were, why did not their other children, who are called in the New Testament the brethren of Jesus, show some indications of it?

No, the character of Jesus can not be so accounted for. Somewhere there was a miracle in connection with it, and they who reject the Biblical miracle must substitute for it an equally great one unless they assume that he was no such person as he is said to have been. For how would it have been any less of a miracle, any less of an exercise of supernatural power, or any less of a departure from the usual order, for God to have arrested the common course of development in an embryonic human being, or even in a newborn child, and then to have caused him to become such a person as Jesus was, than to have brought the same result to pass by the more direct method which the Bible relates? Was the one departure from nature's course ever known any more than the other was? Was either of them ever known excepting in that single instance? Why, then, not give credence to the Bible account of it, instead of assuming an extra-Biblical and equally supernatural way of explaining it?

2. As to the claim that the story is not rightfully Biblical, but that it was added to the original records in a subsquent age, when myths and legends had arisen with reference to the life of Jesus, it is purely an assumption. There is no evidence to sustain it. As far back as any one can trace them, the two gospels

which contain this story have existed in their present form; and the best Biblical scholars are united in assigning both of them to a period not later than the year 80 of our era. They agree that Matthew's gospel, at least, was written before the destruction of Jerusalem, which took place in the year 70, about thirty-seven years after Jesus was crucified, while a great many of his acquaintances, possibly including his mother, were still in the flesh.

Lange says of the first two chapters of Matthew's gospel that "we might as well separate the head from the body as call in question those chapters which form the basis of the whole gospel," and of Luke's account he says, "The integrity of this gospel is beyond all doubt." Those critics who assign the story to a later period do so, by their own confession, not because of any historical evidence, but simply because of the character of the story itself, which, in their opinion, could not have been written by Matthew and Luke, or by any person who lived in the same century with them. That is evidently begging the question, however, and is hardly entitled to be regarded as scholarship.

3. The fact that neither Mark nor John specifically mentions the virgin birth indicates nothing with reference to it. They say nothing to the contrary, and what they actually say is entirely in accord with it. Mark begins his gospel by calling Jesus "the Son of God," and John begins his with an account of the incarnation, whereby the divine word—or, according to the original, the divine Logos—came and dwelt among men in the person of Christ.

The four gospels completely agree in regard to that matter.

4. In the history of the early Church, the first evidence of doubt in regard to the virgin birth of Christ occurs in the writings of Justin Martyr, about the middle of the second century. In one of his works he incidentally says, "Some of my friends, of our Christian sect, maintain that Christ was born of human parents," the implication plainly being that the general belief of the Church at that time was that Christ was not born of human parents.

In the early Church, then, from the time of the apostles to the middle of the second century, so far as history shows, there was no doubt of the supernatural birth of Christ. If the story told in regard to it by the evangelists is true, the prevalent belief in it is fully accounted for. If their story is not true, their relation of it is a most unaccountable mystery.

5. The supposition that they told it, not as a matter of history, but merely as a myth or a legend or a poetical effusion, is flatly contradicted by Luke's positive statement that he told it as one of the things which were "most surely believed" by the whole body of Christians, and that he had personally "traced the course of all things accurately from the first" (R. V.) so that Theophilus "might know the certainty of those things" concerning which he was writing to him. True or not, Luke, a physician who was Paul's traveling companion and a scholarly man, certainly believed it to be true, after thorough investigation.

6. The apparent disagreement between Matthew and Luke as to the ancestry of Jesus might be totally cleared away if we had the complete records from which their statements were taken. Each of the genealogies was undoubtedly taken from what was regarded as a true public record; and the explanation of the difference may lie in the fact that one of the records referred to the family of Joseph while the other referred to the family of Mary, and that Mary and Joseph were related to each other, so that their genealogies coincided in some respects; and also in the fact that, according to the Jewish custom, the names of female ancestors were not included in the records, but only the names of their husbands, as a general rule. Canon Farrar, in his "Life of Christ," after a careful discussion of the matter, says of the apparent disagreement between the two genealogies, "And thus in this, as in so many other instances, the very discrepancies which appear to be most irreconcilable, and most fatal to the historic accuracy of the four Evangelists, turn out, on closer and more patient investigation, to be fresh proofs that they are not only entirely independent, but also entirely trustworthy."

Surely, if there would have been an actual contradiction, neither Matthew nor Luke was so utterly lacking in common sense as to say that Jesus had descended from David through Joseph while saying, in the same connection, that Joseph was not really the father of Jesus. They knew what they were saying, and evidently, from their point of view and from that of the people for whose information they were saying it, there was no contradiction. They believed that Jesus had no human father, and they also believed that, because of his mother's ancestry and her relation to Joseph, it was proper to trace his descent from David through her recognized husband, according to the national custom and the public records concerning them.

7. Matthew's statement that the virgin birth of Jesus was in fulfilment of Isaiah's prophecy that a virgin should bring forth a son (Isa. 7 : 14) may be taken as only calling attention to a parallelism, as where we are told in John's gospel (John 19 : 36) that when Jesus was crucified the soldiers did not break his legs, as they broke those of the two thieves who were crucified with him, "that the scripture might be fulfilled, a bone of him shall not be broken." (Ex. 12 : 46; Num. 9 : 12.) The New Testament writers were fond of tracing such resemblances between incidents in the Old Testament and in the history of Jesus, and of regarding the former as prophetic of the latter in a figurative and accommodated sense of the word. Matthew was especially fond of it.

But while we may admit that Isaiah's statement that a virgin should bring forth a son did not strictly refer to the advent of Christ, we must also admit that Matthew's reference to it shows that he really believed that Jesus was born of a virgin, as John's reference to the bones of the paschal lamb shows that he really believed that the legs of Jesus had not been broken by the soldiers. Neither Matthew nor John would have quoted the Old Testament as prophesying something which was merely imaginary—a falsehood, or a fable which no one believed. It was because of their belief in the facts which they narrated that they alluded to the Old Testament parallelisms; and it is as unreasonable to assume that Matthew's belief in

the supernatural birth of Jesus was due to his acquaintance with Isaiah's prophecy as to assume that John believed that the Roman soldiers refrained from breaking the legs of Jesus because of his acquaintance with the Mosaic prohibition in regard to the bones of the paschal lamb.

8. According to Strong's "Exhaustive Concordance of the Bible," the Hebrew word *almaw*, which is rendered by the word "virgin" in our version of the prophecy to which Matthew refers, means simply a young unmarried woman, who either may or may not be, strictly speaking, a virgin—the presumption of course, always being that she has preserved her virginity. In that respect it is equivalent to the English word "maiden." Lange says, in his commentary on Isa. 7 : 14, that it "can never properly or directly signify a married woman." In the Septuagint version of the passage in question, it is rendered by the Greek word *parthenos*, which, like the Hebrew word *bethoolaw*, always signified a virgin in the strict sense of the term. In the book of Genesis, in the same chapter, both of the Hebrew words are applied to Rebekah, the daughter of Bethuel, before her marriage to Isaac. (Gen. 25 : 16, 43.) Matthew, therefore, made no mistake when he interpreted Isaiah's prophecy as referring to an unmarried woman.

(*To be concluded.*)

* * *

FROM THE EDITOR OF UNITY

To the Editor of the Universalist Leader:

I have just received from a friend a copy of the March 8 issue of your paper containing your editorial entitled "Echoing Around the World."

In this editorial you refer to me and my paper, *Unity*, and quote from a long *Unity* editorial note of comment on the fundamentalist and modernist controversy. On the basis of this editorial note you indulge in the following personal criticisms: "His warped views show in his inability to see any benefit in clear thinking on theology. . . . He is so hostile to the Protestant Church out of which he has migrated that he likes the least lovely parts of that Church best," etc.

In the interest of accuracy and fairness all around, may I state that I did not write the editorial note which you quoted and on the basis of which you referred to me in this hostile spirit. It was written, as a matter of fact, by the Rev. Arthur L. Weatherly, of Iowa City, Iowa, a man who has not left the Protestant Church, but on the contrary is functioning happily and efficiently therein. The editorial represents the general point of view and spirit of *Unity*, and therefore was published, but in certain respects it does not represent my own individual opinions. May I suggest that in referring to or criticising *Unity* in the future, you speak of the paper and not of the editor excepting in the case of signed papers and articles.

I know that I can count upon your spirit of fairness and good will to print this letter in your correspondence column.

Very sincerely yours,
John Haynes Holmes.

We have not intended to express hostility to Dr. Holmes. Of his courage, honesty, unselfishness and real ability we are sure. Many people whom we admire love him devotedly. We may not agree with him always in economics or theology, but we know that he wants the well being of mankind and not his own advantage. He is a great public speaker and it is stimulating to hear him. He is a live editor and one who is read. We may have said some rather sharp things about his views. We have not intended that they should fail to express our good-will to him as a man.

* * *

THE PARABLES OF SAFED THE SAGE

The Parable of Assisting the Burglars

It hath been the custom in our home that the Children should put on their Nighties and kneel down at the knees of Keturah and say their Prayers before they went to bed. And this I did also at my mother's knees, and likewise did Keturah at the knees of her mother.

And our children said each of them, Now I lay me, which is a Poem that some silly folk think is unsuited to Modern Children. But if they will bring up any better Children on their milk-and-water stuff than were brought up on Now I lay me, I shall be glad. But after they had said Now I lay me, each one of our five children would say a Prayer of his Own. And they prayed each one after his or her own heart. And there are few finer memories to me and Keturah than our Five Children in their nighties all offering their Evening Prayers. And however much their prayers were unlike those of Grown Folks, Keturah reproved them not. For those folk are wrong who would say unto children, Unless ye become as Stupid and Commonplace as Grown Folk ye shall not enter into the Kingdom of Heaven; for the dear Lord Jesus said it just the other way around.

Now there was one of our sons who was always finding Lame Dogs and bringing them home, and he prayed ever for the Birdies that get Hurted and for the Dogs that go lame and have none to help them, and for all men and women and children who suffer.

But now and then as he prayed, he remembered that many of the folk who suffer, bring their suffering upon themselves by their own folly and sin. And with them in mind, he would end his prayers, saying, And I can't help the Burglars, and Amen.

The years have come and gone, and I have looked out over the world, and have often found relief in the same Disclaimer of Responsibility. And I say, O Lord, Thy judgments are true and righteous altogether, but there is much in this world that is Mighty Perplexing. Sin and Folly account for most of the pain in this world, but not all; and if Thou, Lord, shouldest mark iniquity, who should stand in Thy sight? I have been Praying and Boosting and Uplifting and Reforming for a Good Long Time, and the job seemeth as big as ever. Lord, there cometh a point where I am not able to Assume Responsibility for all that happeneth in this Mixed-up World. Still do I pray for the needy and the sorrowing and the sinful. Still do I count a part of mine own interest in life all that hath human interest. But Lord, this Proposition is a Little Too Big for me, and now and then I feel as Doctor Martin Luther felt when he spake unto the Sainted Philip Melancthon, saying, Philip, for this day we will leave the Governance of the Universe with God, and thou and I will Go Fishing. And I think of the sins and sorrows of human life, and say, Lord, I will bear on my sympathies all that one Human Heart can stand up under, and continue the March Around Jericho, but I can't help the Burglars, and Amen.

* * *

Not that they starve, but starve so dreamlessly,
Not that they sow, but that they seldom reap,
Not that they serve, but have no gods to serve,
Not that they die, but that they die like sheep.

Vachel Lindsay.

Home and Children

ARBUTUS IN A FLOWER SHOP

Mayflowers on Broadway,
Pitiful things,
Droop in an awed way
Bound by cruel strings.
Offered beside them,
Gaudy array,
Orchids deride them,
Roses dismay.

Deep in a darkling
Forest of pine,
Near to where sparkling
Rivulets twine,
Leaping gray pebbles,
While through brown moss
Ferns, the first rebels,
New green spears toss—

There you should meet them,
Leaf-hidden, fair.
Do not mistreat them,
Let them stay there,
Dreaming long hours
While a faun sings—
Broadway Mayflowers,
Pitiful things!

John Hanlon in New York Times.

* * *

THE EASTER SUNRISE SERVICE IN SAUGUS

S. Laurine Freeman

IT was all so simple and joyous and reverent that we wish every city and town and hamlet in the country could have a similar service next year.

At four o'clock the church bells rang a joyous summons, and even those who had labored late the night before on the final preparations that must be made for the varied observances of the church on Easter Day, responded gladly. The stars were still visible but they paled rapidly before the golden light that was growing in the east. High in the southwest hung the great paschal moon. Quickly and quietly we dressed, while in through the open windows came the liquid note of the first waking robin.

At 4.30 as the people left their homes, a bugler on a hill top to the east sounded Assembly. The call was repeated by a second bugler stationed to the north, and on a western hill a third completed the summons, while mingled with the bugle calls were the songs of a thousand waking birds. With eager, happy faces, men, women and children hastened to the Universalist church. This is the old "Third" or "West" Parish of "Lin," and dates from 1737. Now it is the First Parish Universalist Church of Saugus. The present building is a typical white New England meeting-house, with a quaint wrought-iron lantern over the door, and when the hands of the clock in the tower pointed to 4.45, fully three hundred people were gathered around the steps or hastening in that direction.

Just to the east of the center of the town is a steep little knoll of curious formation. It is pictured on the town seal, and known as Round Hill. This was chosen for the setting of the Sunrise Service. As we turned our steps in that direction, high overhead, traveling toward the northeast, sped a flock of wild geese with one more message of quickening life.

When all had climbed to the summit of the hill the sun was not yet risen, but the signs of his coming were momentarily more vivid. The Doxology was sung and followed by an invocation. Then, from the farther bank of the river which flows at the foot of the hill, on the east, Boy Scouts signaled to the comrades on the hill top the message, "Christ is risen to-day." We sang "In the Cross of Christ I glory," there was a Scripture lesson and a brief and joyous address by the pastor of the church. Then a layman of the Episcopal church with splendidly modulated voice read Van Dyke's poem, "God of the Open Air."

Every lovely thing mentioned in the poem was spread before our eyes. Just as the lines describing the rising sun were spoken the great golden orb climbed the eastern hills. There was a special burst of melody to illustrate the lines concerning the birds, the sunlight caught the ripples of the water and illuminated the bloom on the elms and maples, and the tender young grass. To the south lies Riverside Cemetery, and there the polished surface of a monument caught the long level rays of the sun as the windows of the houses on the western hills had caught it, and there, in the place of graves, a living fire was burning. It was easy to understand in that moment how Mary Magdalene and the other Mary found an empty tomb flooded with light and a messenger whose "countenance was like lightning and his raiment white as snow."

A cornet solo, "The Holy City," a brief biographical sketch of Parson Robey, who, in colonial days, served the parish for more than fifty years, a tender, humble prayer by the pastor of the Congregational church, in which he prayed that each one present might receive a personal revelation of the meaning of the Resurrection and give himself no rest until he had borne the message to some one else, another hymn, and then Scouts on a western hill top received the message first signaled from the east—"Christ is risen to-day." We sang two stanzas of "America" and the benediction was pronounced. Friend clasped hand with friend, invitations to breakfast were given and received, and the Sunrise Service was ended.

Yet not ended, for three hundred quiet, everyday New England folk from every church and no church had had an experience that they will remember all the year and be eager to repeat when another Easter dawns.

The whole service was planned and the details arranged by the Rev. E. V. Stevens, pastor of the church, with splendid co-operation by various organizations throughout the town. Perhaps the best evidence of its success lies in the words of one of the Scouts who signaled the message from the east. At the close of the day he came to Mr. Stevens and said, "I am glad that I could send that message this morning, for we have learned since that just at that hour my mother's brother died in a neighboring town."

Poems for Children's Day

IN THE WOOD ACROSS THE WAY

Every day is holy day
In the wood across the way,
Every day its church bells ring,
Every day its choir folks sing.

Guided by a drowsy bee
Droning low his litany,
Straight we came into a nook
Circled by a singing brook.
There we found the folks in church,
Lily-queen by ragged Birch.

Very still it was that hour,
Scarcely moved a leaf or flower,
But the Brook beneath the Birch
Laughed aloud in midst of church.

Jack-in-pulpit, looking down,
Hushed the roisterer with a frown,
There so stern he preached and plain
Violet eyes wept teary rain,
Bloodroots, white as saints of light,
Snowy petals dropped in fright,
And sweet Bluets, dewy eyed,
Trembled at the pulpit side.

Came a Bluebird to the nook
With his little singing book,
Said in simplest kind of ways—
"Let us have a word of praise."

Then the trees clapped leafy palms
And all the church was glad with psalms.

Mary Earle Hardy, in Congregationalist.

* *

TREES

I think that I shall never see
A poem lovely as a tree,

A tree whose hungry mouth is pressed
Against the earth's sweet flowing breast;

A tree that looks at God all day
And lifts her leafy arms to pray;

A tree that may in summer wear
A nest of robins in her hair;

Upon whose bosom snow has lain,
Who intimately lives with rain.

Poems are made by fools like me,
But only God can make a tree.

Joyce Kilmer.

* *

Praise to God for things we see,
The growing flower, the waving tree,
Our mother's face, the bright blue sky,
Where birds and clouds come floating by—
Praise to God for seeing.

Praises the Lord for sounds we hear,
Voices of our playmates dear,
Merry bells and songs of birds,
Stories, tunes and kindly words—
Praise the Lord for hearing.

Hetty Lee. From Christian Nurture Series. Morehouse Publishing Co.

CHILDREN'S DAY

Do you know why little folks gather
Each year in the soft June tide,
When the clover whitens the meadows
And dots all the valleys wide?
When the bluest of skies bends over,
And soft little breezes play
With the roses that nod by the wayside?
Because it is Children's Day.

Do you know why little folks love it,
Why no other day can be
As dear as this day in June-time,
With blossom and bird and bee?
Do you know why our eyes are shining,
As we hasten on our way?
Would you like to know the reason?
Because it is Children's Day.

In a beautiful, far-off country,
Where the palm and the olive grow,
The Friend of the children gathered
The little ones long ago;
Then he folded them to his bosom,
And the people heard him say,
"Of such is the kingdom of heaven."—
'Twas the first sweet Children's Day.

And so we little folks love it,
For no other day can be
As dear as this sweet June morning,
With blossom and bird and bee.
We gather the roses and lilies,
And hasten on our way,
While the birds in the tree tops are calling–
"Sweet, sweet, this is Children's Day."

Florence Jones Hadley.

* *

The year's at the spring,
And day's at the morn,
Morning's at seven;
The hill-side's dew-pearled;
The lark's on the wing.
The snail's on the thorn;
God's in His heaven—
All's right with the world!

Robert Browning.

* *

Joy, O little children, joy!
This is Children's Day.
All the land is blossoming,
Everything is gay.

Children, we are very near
To our Father now;
He is bending close and near,
Speaking sweet and low.

"Little ones," we hear Him say,
From His heaven above,
"Every day is Children's Day
In My house of love.

"Every day is yours, like this,
All are children here,
For of such My kingdom is,
Little ones so dear."

Used in "Pilgrim Elementary Teacher," by permission of Abbie Farwell Brown.

HAPPY CHILDREN

With story-books and games and fun,
And kindergarten plays,
The world is quite a pleasant place,
All filled with happy days.

And we must pay for happiness
By being very good;
It helps our mother best of all,
Of course that's understood.

And so we skip and laugh and sing,
As happy children may,
For God, our Father, cares for us,
He shows us so each day.

Annie Willis McCullough.

* *

PLAYGROUNDS

In summer I am very glad
We children are so small,
For we can see a thousand things
That men can't see at all.

They don't know much about the moss
And all the stones they pass.
They never lie and play among
The forests in the grass.

They walk about a long way off;
And when we're at the sea,
Let father stoop as best he can
He can't find things like me.

* *

A PRAYER

I'm thankful for the stars above
That shine throughout the night;
I'm thankful for my mother's love
That helps me to do right.

I'm thankful for the hours of sleep
When I am tired with play;
I know that God His watch will keep
Until another day.

I'm thankful for the morning light
That brings the day anew;
For every day and every night,
Dear Lord, I do thank You.

* *

DEEDS

Suppose the little cowslip
Should hang its golden cup
And say, "I'm such a little flower
I'd better not grow up"
How many a weary traveler
Would miss its fragrant smell,
How many a little child would grieve
To lose it from the dell.

How many deeds of kindness
A little child can do,
Although it has but little strength
And little wisdom too!
It wants a loving spirit
Much more than strength, to prove
How many things a child may do
For others by its love.

Young People's Christian Union

Conducted by Granville Hicks

THE STATE PRESIDENTS' EXCHANGE

One of the ways of securing efficiency in the Union is the letter which the state presidents exchange monthly. Each president writes about his problems, tells his difficulties, and mentions any particularly creditable work done in his state. The general president reads all the letters and comments upon them, solving problems where possible, offering suggestions, and calling attention to aspects of the work that need to be emphasized. The result is a feeling of solidarity on the part of the presidents and a certainty that good ideas will promptly get into circulation.

The letters for April contain some particularly good reading and give an excellent idea of the work which the Union is accomplishing. Stedman Gould of California, for example, reports that local Unions in his state are in good shape, while the state organization is not entirely efficient, a condition which he hopes will be remedied at the convention to be held in May. George Durkee of Massachusetts announces the completion of the third annual visitation campaign in the course of which practically every Union in the state has been visited. Glenn McIntyre states that Maine is showing definite progress, with two new Junior Unions organized and two dormant Unions revived. Harold Lumsden is writing a personal letter every week or as often as he can to each Union in Illinois. Indiana's president, Miss Olive Eaks, mentions the success of the Ferry-Beach-or-Bust Club. There are other letters and Ellsworth Reamon comments helpfully on each. All in all it is a most interesting group of letters.

* *

WHY THEY COME BACK

In my capacity as editor of *Onward* I have been reading some short articles in which members of the Union tell why they like to go to Ferry Beach. Many of the reasons given would apply equally well to any Y. P. C. U. convention or institute. The friendship, the instruction, the inspiration, always present at any Union gathering, are naturally mentioned in connection with Ferry Beach. It is interesting to note that while the good times are frequently spoken of the chief emphasis is on the classes and lectures and on the atmosphere of earnestness. This is no camouflage, no expression of a desire to say what ought to be said; it is a fact that, however important the good times may seem when one is at the Beach, the classes are quite likely to linger longest in the memory.

Of course the attractions which make a convention or institute at Ferry Beach rather more of an event than a convention or institute anywhere else, center around the beauty of the spot. My first glimpse of Ferry Beach, five years ago this summer, filled me with a delight that is repeated whenever I revisit the place. Other Unioners feel the same emotions. No one ever writes about Ferry Beach without mentioning the grove, the tenting ground, and the beach.

Around Ferry Beach more than around any other one place center the thoughts of Unioners. Those who can look back to the convention held there five years ago date by that event the beginning of a new era in the history of the Union. Delegates to institutes recall the satisfaction and joy they found in the mingled work and play. Even the people who complain that there is a lack of seriousness in the gatherings at Ferry Beach have to admit that the little group which assembled last summer to discuss a program for the Y. P. C. U. evidenced an earnestness and an ability to think constructively that would have graced a meeting of maturer minds.

Ferry Beach in the past stands for all that is good in the Y. P. C. U., not unmixed with less desirable elements, but clearly predominant. Ferry Beach in the future should be even more of a rallying point for the finest and most progressive spirit which the Union can show. Attracted by the reputation of the place, many Unioners will come to Ferry Beach this summer for the first time. It is important that all concerned, young and old alike, should make sure that the impression of these new-comers is in accord with the best traditions of the Beach.

* *

CONFERENCES GALORE

During the month of April young people have been holding all kinds of conferences. First, and in some ways most important, was the one at Bear Mountain, where representatives of twenty-eight organizations, varying from the Christian Endeavor to the International Ladies' Garment Workers, Educational Department, met together to discuss "Youth's Standard of Living." The subject was relatively unimportant, the real point of the conference lying in the attempt to bring together young people of all shades of thought. Practically all the organizations and fellowships which are influential among American young people were included, and the various representatives must have had a glorious chance to learn how the other half thinks. Resolutions were adopted calling for a social order based on production for use rather than for profit, deploring ideals of militarism and race hatreds, and urging numerous reforms. Naturally the radicals weren't satisfied, but impartial observers are inclined to believe that the conservatives conceded a good deal.

At Swarthmore, on April 11, 12, 13, delegates from several colleges and schools gathered to discuss the negro-white question at a conference held under the auspices of the Bryn Mawr Liberal Club, the Swarthmore Polity Club, and the University of Pennsylvania Forum. The great problem was to discover a way of breaking down the barrier between the two races. Two solutions were offered, the first proposing that every man should live up to the Golden Rule, the other asking that negroes be admitted to the colleges on equal grounds with the whites so that they may have a chance to show that their race is not an inferior one. The problem of race discrimination was carefully studied, and reports were received regarding the achievements of the negro in the United States. Such proposed solutions of the problem as racial amalgamation and segregation were considered by the group.

Some other conferences, rather less important, were held, including a conference on "Industrial Relations," held at the University of Colorado the early part of the month. These conferences during the spring recess give only an inkling of the numerous youth conferences to be held this summer. Mention of these will be made in a later issue.

For the Quiet Hour

Can any life compare with this for pleasure? Can they be chill that walk in the sunshine? Or sad that abide in the fountain of all delights and walk with Him whose name is the God of all comfort?

John Flavel.

Do not judge all life by the weakness of this eventide. . . . What we have to do is to cry unto God with our voice, and in answer to that prayer will come not deliverance but sleep that is rest, a season of recruital and reinvigoration, and in the morning, awakened by the very hand that gave us sleep, we shall be able to account ten thousand as one man, and all the host of the enemy as but so many clouds which the wind driveth away.

Joseph Parker.

Do right, and God's recompense to you will be the power of doing more right. Give, and God's reward to you will be the spirit of giving more: a blessed spirit, for it is the Spirit of God Himself, whose Life is the blessedness of giving. Love, and God will pay you with capacity of more love; for love is heaven—love is God within you.

F. W. Robertson.

The W. N. M. A.

Conducted by Mrs. Ethel M. Allen, 411 Glen Echo Circle, Columbus, Ohio

WANTED—FOR THE GOOD WILL LIBRARY

Books of liberal Christian views. The one copy of Nash's "Golden Rule in Business" is out all of the time, we need another. Could use, "Donal Grant," "Donovan," "We Two."

Leon P. Jones.

* *

FROM JAPAN

Dear Friends at Home:

Were you ever left on somebody's doorstep in a basket, an abandoned orphan? If you were, then we can sympathize with you, for that is quite the sort of a feeling we had yesterday morning when we saw the train pull out of Tokyo station taking our Dr. and Mrs. Ayres to Kobe, where they will embark for home.

It was a tribute which I am sure they must have appreciated, that, in spite of the inconvenient hour at which their train left, there were over fifty friends gathered at the station to bid them "God-speed, a pleasant journey and a safe arrival in the Homeland." Everybody was cheerful and no tears were shed until the boys of Dr. Ayres' Bible Class started to sing, "God be with you till we meet again." Then the tears did come, and none were ashamed to let them.

We wish their departure might have been delayed just a few weeks, or rather that, before they sailed, they might have seen the new Dojin House completed. But they could not wait for that, and so we held the dedicatory service on their last Sunday, in spite of the building being far from finished.

It was quite a problem to arrange for the service, for we have no seats for the assembly hall, and as the weather is still chilly in a building with no windows we would not have been comfortable, so we decided to hold the exercises in the parlors of the Home, as we did the church services after the earthquake last fall.

Mr. Kawabata, who is very skillful in that rather difficult office, presided. The program was as follows:

1. Piano prelude, Pilgrims' Chorus from Tannhauser, Mrs. Rowe.
2. Japanese National Hymn, "Kimigayo."
3. Scripture reading and prayer, Mr. Kawabata.
4. Hymn, Dedication, from Japanese Hymn Book.
5. Historical Sketch of Blackmer Home and Midori Kindergarten, Miss Hathaway.
6. Anthem, Glory and Honor to Our Father, Gounod (arranged in Japanese), Blackmer Home choir.
7. Dedicatory Sermon, Dr. Ayres, interpreted by Mr. Ito.
8. Response from Neighborhood, Dr. Shibayama.
9. Greetings from the Ward Association by its President.
10. Outline of proposed work in Dojin House, Matsu Koyama Yoshioka.
11. Doxology.

After the exercises, refreshments were served in the two dining rooms across the hall, and then the guests adjourned to the new Dojin House.

Very soon after April 10 the Midori Kindergarten will open with seventy children, leaving I don't know how many scores of parents disappointed that they were too late in making application for admittance. Just as soon as we can get equipment for the other classes, work will be started along many other lines. The playground will be reopened as soon as the debris of the building operations is cleared away and the old Midori building removed. This work should all be running smoothly to greet the arrival of our new Mission family in the fall.

The Blackmer Home is now undergoing a thorough renovation made necessary by the earthquake, the broken plaster being replaced by "tiger board," and, while that is being done, the woodwork refinished. As soon as that is done, and the place cleaned up, we will be ready to begin the long awaited refurnishing.

Yours truly,

Alice G. Rowe.

Blackmer Home, April 5.

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 176 Newbury Street, Boston, Mass.

OUR FOLKS

Rev. Bruce W. Brotherston, Ryder Professor of Pastoral Care at St. Lawrence University, who will be a prominent member of the Faculty at our Ferry Beach Institute. His course will be upon "A Social Theory of Religious Education."

* *

MATERIAL FOR CHILDREN'S DAY

The best Children's Day program is home-made, compiled from the work of the school during the year. Consult the superintendent's note book fillers for June 8, for a suggested program. The present issue of the *Leader* contains poems suitable for use.

To schools desiring a prepared program we can recommend the following:

"The Church and the Children," a service for Children's Day by Elizabeth Colson. Copies 10 cents each. Published also in the "Pilgrim Elementary Teacher" for May 1924. Theme: The child's relation to the church and the great privilege all enjoy in knowing the church to be theirs, to honor, love and make grow in beauty and strength.

"Spring in the Brown Meadow," by Elizabeth Edland. Booklet contains one pantomime suitable for Children's Day. 35 cents.

"Plays and Programs for Children's Week," compiled by Frances Weld Danielson. 35 cents.

"The Lord's Prayer," a service for Children's Day, by Jeannette Perkins. 10 cents.

The September 1923 issue of the "Pilgrim Elementary Teacher," contains valuable suggestions for Children's Week.

Copies of any of the material listed may be obtained from the Universalist Publishing House, 176 Newbury Street, Boston.

M. F. S.

* *

GROWING

We are just receiving the first returns from our April request for membership statistics. They are very encouraging and if they are indicative of general conditions in our schools we have been making highly gratifying progress. Of the first thirty cards to come in two report losses (being from communities in which there is economic depression), eight report no change; and twenty report increases.

The losses total seven and the gains total a hundred and fifty-eight. Here are some of the notable cases:

Foxboro, Mass.	10
Waterville, Me.	16
Cortland, N. Y.	21
South Acton, Mass.	10
Mt. Vernon, N. Y.	11
Worcester, Mass. (First)	20
Buffalo, N. Y. (Grace)	18
Syracuse, N. Y.	45

Among Our Churches

Church News and Interests

PERSONALS

Dr. and Mrs. M. D. Shutter of Minneapolis visited recently the Southern Industrial Institute at Camp Hill, Alabama. Dr. Shutter delivered inspiring addresses to the school and preached in the Universalist church.

Dr. William H. McGlauflin of Scranton, Pa., is at the Clifton Springs Sanatorium convalescing from illness resulting from overstrain of the Easter work.

Dr. F. B. Bishop, Southern Superintendent, while in Lakeland, Florida, recently, where he addressed several meetings of Universalists, also spoke to the class in journalism at Southern College on Carl Sandburg the poet, whom he knew when both were students at Lombard University.

Miss Florence I. Adams, of the *Leader* staff, spent several days after Easter in Washington as the guest of Mrs. van Schaick.

The evening of Tuesday, April 29, the members and friends of Murray Church, Attleboro, Mass., tendered the retiring pastor and his wife, Rev. and Mrs. Charles H. Pennoyer, a farewell reception in the vestry. Speaking for the large company present and for many not able to come, Mr. Harold Sweet paid tribute to the faithful service rendered by both Mr. and Mrs. Pennoyer during a period of ten years and presented Mr. Pennoyer with a beautiful green gold, full jewel Hamilton watch to which was attached an exquisite chain and knife. Congratulations were many and genuine. Mrs. Pennoyer received a wonderful bouquet of roses from the ladies of the parish.

Florida

Tarpon Springs.—Rev. L. J. Richards, pastor. The annual report of Mr. J. C. Beekman, chairman of the board of trustees, stated the belief of the board that the past season has been the best the church has ever had. "The general attendance has been larger, the interest greater and the contributions considerably more." The report expressed great appreciation of Mr. Richards' sermons and of his fine personal qualities. A part of the report was a memorial of appreciation to Mr. George Inness, Jr., for his gift of the wonderful triptych which has made the church famous as the "Church of the Inness Paintings." Thanks were extended to Mrs. Inness for her services as treasurer of the church, and to the members of the choir—Miss Mae Hollister, pianist; Miss Eva Benjamin, soloist; and Miss John M. Davis and Mr. Edward Bachman, violinists. The memorial to Mr. Inness said, in part: "We realize that you have made a gift of great intrinsic value and of a greater spiritual value, because the spiritual essence that you have somehow painted into these pictures will always be impressive and gradually awaken a new ideal for church and cathedral pictures; instead of the old-fashioned Biblical figures and groups representing some person or event real or imaginary, there will be the religious art of George Inness, Jr.—a painting of a theme which is expressed in the subtle coloring of a simple scene and a wonderful lighting of sky and clouds, so that the picture is so alive with spirit that it ceases to be a picture; *this* is the art that you have painted into this Tarpon Springs Triptych." The Easter service was most interesting and impressive. Mr. Richards preached on "What shall we think of Immortality?" Five persons were taken into membership, one of whom was Mr. George Inness, Jr. Though so many of the winter visitors had left for Northern homes, the church was well filled.

Massachusetts

Everett.—Rev. U. S. Milburn, pastor. Further evidence of the pastor's popularity in the community is his election to the Rotary Club. The men's supper was the usual largely attended event of Feb. 27. Two days later the banner number of twenty-eight went to the Massachusetts Comrades' Banquet at the Boston City Club, seven boys of the Sunday school being guests of the older men. The annual parish meeting was preceded by the monthly church suppers on March 31 and reports from all societies were most encouraging. During Lent a confirmation class was held in the Sunday school, several church people remaining. The deeply spiritual atmosphere which prevailed through all the Lenten services was intensified by the Passion Play lecture which the pastor gave on Palm Sunday evening to an audience that filled the church with two hundred turned away. On Tuesday evening nearly forty friends from his home church and Sunday school journeyed to Taunton to carry their love and best wishes to Owen Whitman Eames, who was ordained to the ministry and installed as pastor of the First Universalist Church. Thirty-nine members were received at the Holy Thursday service, with eight more on Easter Sunday, making forty-seven, the largest number ever received. Of this number twenty-three came from the Sunday school, under twenty years of age. Easter was a great day, with full church, beautiful flowers, fine sermon and the largest offering in the history of the church. At 5 p. m. the Easter pageant, "The Triumph of Love," by Margaret Slattery was given by fifteen young people. Sunday, April 27, marked the close of the first year of Mr. Milburn's pastorate, during which he has officiated at twenty-two funerals, solemnized seventeen marriages, christened sixteen children, received fifty-two church members, and made 325 pastoral calls.

Cambridge, Porter Square.—Rev. Lucius R. Paige, pastor. The program of the Easter service had printed on the back the following: "Porter Square Church, the coming center of Cambridge, large, well equipped, friendly. Not burdened with debt. Conservative, but not bigoted, liberal but not radical. Believes in Almighty God, the Father, in Jesus Christ, His Son, our Saviour, and in all humanity as brothers. There is a place here for you, neighbor and friend, and your family. Your children need our Sunday school. Every man needs a church home. Build with us now."

New York

Lockport.—Rev. Edward Ellis, pastor. At the Church of the Redeemer, on Easter Sunday, the pastor was greeted by a large congregation. The church was beautifully decorated with flowers and the music was the best in many years. Twelve were received into church membership and four others were baptized. In the afternoon another large audience gathered to hear the children render their program.

Olcott.—Rev. Edward Ellis, pastor. In the evening of Easter Sunday the church was crowded. A special choir of fifteen of Olcott's finest singers rendered an elaborate musical program. One member was received into the church.

Nova Scotia

Halifax.—Rev. Oluf Tandberg, pastor. Upon the arrival of the Christ Crusade program, it was decided that one thousand copies should be printed, with the Articles of Faith on the other side of the card. These were distributed throughout the community. One of the results of this advertising campaign was an invitation to the pastor to conduct religious services at the Home for Old Ladies—a new experience in Halifax. On the day and night before Easter we had a heavy snow fall and the most violent blizzard of the year, but in spite of bad walking, the services were well attended. At the evening service four new members were received. The sermon was a searching inquiry as to the religious and social value of the doctrine of immortalty, and the choir was at its best. The usual Sunday school exercises on Easter morning were observed, and the hyacinths and Easter lilies were distributed among the sick and the shut-ins.

Tennessee

Chattanooga.—Rev. George A. Gay, pastor. The Easter services marked the culmination of a series of meetings which covered a period of ten days, Mr. Gay

doing the preaching, assisted by a special mixed quartet whose singing was a great help. During the meetings Mrs. Ethel M. Allen, president of the W. N. M. A., visited us twice while *en route* to and from Georgia on business for the organization. On the occasion of her second visit the Chattanooga Women's Society and the Clara Barton Guild entertained her at a luncheon, following which all adjourned to the church service, the attendance being the largest during the meetings. Mrs. Allen was the guest of Mr. and Mrs. Gay while here, and had an opportunity of seeing some of the beautiful scenery surrounding our city through the courtesy of Mrs. G. S. Currier. The largest attendance recorded for Easter crowned the work of the preceding days, and one member was received with others to follow. The Palm Sunday attendance was also the largest on record for that day. The next important event on our calendar is the Southern Universalist Young People's Institute, which meets here June 20 to 27 with Dr. Lowe, Mr. Etz, Dr. Bishop, Mrs. Ball, and a splendid group of young folks from various parts of the South, and, it is hoped, a large number of prominent laymen and women to discuss denominational opportunities with Dr. Lowe and Mr. Etz. We anticipate the largest gathering of Universalists in the South since the Y. P. C. U. Convention in 1917. Our minister expects to take a week's vacation beginning May 5. He plans to visit friends at Harriman and will probably preach at that place.

* *

A FAREWELL TO MR. PENNOYER

Rev. Charles H. Pennoyer and Mrs. Pennoyer were the guests of honor at the Attleboro Community Fellowship April 14. Mr. Pennoyer is the retiring director and leaves to take up duties as Director of the Commission on Public Welfare of the Universalist Church.

Rev. V. V. Sawyer, president of the Ministers' Social Union, and Mrs. Tilda B. Einstein, A. C. F. director of Neighborhood Service, were joint chairmen. The farewell addresses were by Councilman W. H. Blake, Mr. Sawyer, Mrs. Einstein and Commander Read of the G. A. R.

Mayor Sweeney was called away to Boston, and Councilman William H. Blake represented the city government in his stead. He referred to the invaluable citizenship of the retiring general director and spoke of the recognition of this on the part of everybody throughout the whole city. He read the testimonial of the people of the city, by reading the words of appreciation engrossed by Gordon Ham under the artistic guidance of George E. Nerney, and encased with many signatures in a handsome violet colored velvet box made by Guy D. Wing of the Rueckert Mfg. Co. The letters of the engrossed scroll were beautifully illuminated. The testimonial, which was signed by hundreds of people, was presented to Mr. Pennoyer, and the latter was deeply affected. The words were:

"An Appreciation: Constituted by his unflagging zeal to be a real representative of this civic family we call Attleboro, the Community Fellowship speaks with the voice of all parts and groups of the city when it voices regret at the departure of our founder and director, Rev. Charles H. Pennoyer. It was due to his enthusiasm that the endless work of assembling an entire community into one organization was accomplished. It was due to his untiring devotion that each year has seen a sustained interest and an even larger growth in the work and aims of this organization. In the task of trying to visualize one to take his place, we find a real appreciation of what he has meant and still means to the Attleboro Community Fellowship. . . . Much of his labor will have been in vain unless this organization continues to go forward, and it is with this realization that we say to him that we, individually and collectively, sincerely hope and trust that his and our Community Fellowship shall continue as he planned it and thus shall serve as a lasting and worthy memorial of his aim and accomplishment. . . . We lend him to the larger work for which he has been called, but we refuse to bid him good-by."

Rev. Victor V. Sawyer, pastor of the Centenary M. E. Church, said he felt it a great honor to express his deep appreciation of the splendid work done by Mr. Pennoyer, both in his church and in the community. He did not know of any place where anybody had so succeeded in bringing all the varied elements together into one body, where all societies, nationalities and groups were actively represented. For through this leadership Catholic and Protestant, Jew and Christian and all the people were able to get together.

Mr. Pennoyer was then presented with a handsome traveling bag and a sum of money, and Mrs. Pennoyer with roses, a traveling bag and a purse of gold.

Mr. and Mrs. Pennoyer both made appropriate replies.

The *Attleboro Sun* states that "hundreds were turned away."

* *

OLD COLONY ASSOCIATION

The Old Colony Association of Universalists met at Canton Wednesday, April 23, with large delegations in attendance. The pastor of the Canton parish and his people had made thoughtful preparations for the reception of the visitors. The meeting was called to order at 11.30 a. m., by the president, Rev. L. W. Attwood, who invited Rev. S. E. Franc of Plymouth and Rev. John B. Reardon of Quincy to conduct the devotional exercises. Rev. W. S. Perkins of Wakefield gave an address on "The Value of Universalism" as seen (1) in its power of consolation in the crises of life; (2) in its freedom of thought and action for the individual; (3) as the only basis of the brotherhood of man; and (4) in its certainty of achievement. Rev. F. S. Walker of Norwood followed with an address on "Some Fundamentals of the Christian Religion," stating that Jesus is the only authority for these, and that they are clearly outlined in His Sermon on the Mount and in the Golden Rule. Rev. A. E. Wilson of Braintree read an allegory of his own composition illustrating "The Path to Power," and Rev. William Dawes Veazie of South Weymouth read a paper on "Present Day Perils and Their Challenge to the Church."

After dinner served by the ladies of the Social Circle, the business session was held, when donations of $10 each were voted to the Doolittle Home for Aged People and to the Bethany Home for Girls in Boston. Rev. William Dawes Veazie was elected a member of the Executive Board in place of Rev. C. E. Butterworth of Brockton, who is leaving the district. Dr. Conklin introduced Mr. Winthrop Leonard, the oldest member of the Canton parish, who related some interesting reminiscences of his connection with the Universalist Church. The meeting adjourned at 4 p. m. to convene at South Weymouth in June.

Ministers present: Revs. Charles Conklin, D. D., L. W. Attwood, A. E. Wilson, W. P. Farnsworth, J. L. Dowson, John B. Reardon, S. E. Franc, W. S. Perkins and F. S. Walker. Delegates and visitors: from Abington 5, Braintree 5, Brockton 2, Canton 30, Stoughton 15, Weymouth 5, South Weymouth 14, Quincy 5, Plymouth 5.

J. L. Dowson, Secretary.

* *

MURRAY GROVE RALLY AT BALTIMORE, MD.

An enthusiastic Murray Grove Rally was held at our church in Baltimore, Md., on Saturday and Sunday, April 26 and 27, in connection with the quarterly meeting of the Board of Directors of the Murray Grove Association. Following the Board meeting Saturday afternoon, a banquet was served at the church. More than twenty-five Murray Grove enthusiasts from Philadelphia, Scranton, New York City, Washington and other points, in addition to a large number of Baltimore people, were present. Rev. Hal T. Kearns presided and brief addresses were made by Mr. Walter Gabell of Philadelphia, president of the Association, Mr. Edwin M. Waller of Philadelphia, past president, Mr. James B. Macneal of Baltimore, first president of the Association, and Mr. H. E. Williams of Washington. The guest of honor was Dr. John van Schaick, editor of the *Universalist Leader*, who made a splendid and fitting address. A very touching moment in the program came when Mr. Edwin M. Waller, in behalf of the officers of the Murray Grove Association, presented a beautiful

Bible to Mr. James B. Macneal as a token of their appreciation of his many years of faithful service in the Association.

Sunday morning a Murray Grove service was held at the hour of the morning service, most of the out-of-town guests remaining over for this occasion. Mr. Walter Gabell spoke on "Sentiment in Religion," emphasizing the sentimental value of Murray Grove to our Church. The pastor, Rev. Hal T. Kearns, preached on "The Romance of Universalism," tracing the history of Universalism from the first century to the present day, and pointing out how God raised up John Murray and Thomas Potter to be prophets of His love, and how it is the duty of our Church to complete the work which they began.

Mr. Kearns is doing an unusuallyeffective piece of work as the minister of the Baltimore church. Congregations are larger, and finances are in better shape than they have been in years.

* *

"THE FERRY BEACHER"

The annual news-letter of the Ferry Beach Park Association, "The Ferry Beacher," containing announcements and information with regard to the coming season, is ready for distribution. The secretary finds that there is no mailing list in the records of the Association. Copies of the bulletin are being sent indiscriminately while a mailing list is being made from the general card index, but those desiring the Ferry Beach announcements and not immediately receiving them should notify the secretary by post card to insure receipt.

Elmer D. Colcord,
43 Berkeley St., Springfield, Mass.

* *

CHURCH MEMBERS REPORTED IN 1924

Previously reported	1,166
Rochester, N. Y.	17
Oakland, Maine	19
Minneapolis, Minn., Tuttle	22
Wausau, Wis.	20
Athens, Pa.	1
Towanda, Pa.	14
Stamford, Conn.	12
Bangor, Maine	32
Detroit, Mich.	13
Halifax, N. S.	4
Chattanooga, Tenn.	1
Chicago, St. Paul's	7
Hoopeston, Ill.	6
Webster City, Iowa	8
Mt. Pleasant, Iowa	3
Junction City, Kan.	1
Wausau, Wis.	20
Muncie, Ind.	10
Livonia, Mo.	6
Standing Stone, Pa.	3
Framingham, Mass.	1
Beverly, Mass.	1
Wakefield, Mass.	8
Charlestown, Mass.	1
Canton, Mass.	12
Foxboro, Mass.	9
Boston, Mass., Roxbury	23
Stoughton, Mass.	11
Total	1,451

The new members credited to Peoria, Ill., in last week's *Leader*, should have been 116 instead of 16.

* *

CHRISTENINGS

Previously reported, 116. Chicago, Redeemer, 8. Chicago, St. Paul's, 3. Sycamore, Ill., 3. Syracuse, N. Y., 10. Standing Stone, Pa., 2. Towanda, Pa., 17. Junction City, Kan., 5. Total, 164.

* *

CAMP MURRAY- A GREAT OPPORTUNITY

This is the age of opportunity for young people of all races, creeds and classes. We have so great an assortment of interesting opportunities from which to make our selection that, if we choose wisely, we must do so thoughtfully.

In our religious world, too, paths of knowledge and inspiration are being increasingly widened, and every path is worth taking that leads out upon the broad highway to a truer understanding of God. To-day the young women of the Universalist Church are being given the opportunity to travel, along with girls of various other denominations, upon the Broad Highway. A truly great opportunity is this—the chance to participate in the Conference for Women's Foreign Missionary Societies, at Northfield, Mass.

The Conference opens on the 14th of July, at which time the girls and young women of at least ten denominations will gather to listen to the messages of great missionaries, to learn the newest and best methods of teaching Sunday school classes, to study the Bible, to sing, to play, to love.

Every denominational group has its separate location in tents or in some of the campus dormitories. Our Universalist Camp, Camp Murray, is pitched under the pine trees at the edge of the campus. It is smaller than most of the other denominational groups, but, by virtue of its limited number, those that comprise it become more intimately acquainted.

Is it not possible for your church or church organization to send a girl to the conference this summer? You will reap a harvest in the inspiration and increased interest she will bring back to you. Her own life will likewise be made fuller and richer.

Write to Miss Georgene E. Bowen, Camp Leader, 183 Weybosset St., Providence, R. I., for pamphlets and information on Camp Murray.

Notices

CONNECTICUT STATE CONVENTION

The 92d annual session of the Connecticut Universalist Convention will be held at Hartford, May 14 and 15, with the following program:

Wednesday, May 14, 4.45 p. m.—Organization. Roll Call. Welcome—President Board of Trustees, Jas. H. Morgan. Response, President E. A. Tracy. Official Reports. Report of State Superintendent.

7.30 p. m. Address, "The Watchman on the Outer Walls," Rev. J. F. Albion, D. D., Portland, Me. Ministerial Relief Offering.

Thursday, May 15, 9.30 a. m.—Communion service. Rev. R. H. McLaughlin, presiding. Occasional Sermon, Rev. G. H. Leining, Danbury. 11. Convention in session. Reports of Committees. New Business. Election of officers.

2 p. m.—Business continued. Greetings. Adjournment.

W. U. M. S. of Connecticut

Wednesday, May 14, 1.30 p. m.—Official reports. Election of officers, Address, "The Vision and the Work of Our Missions," Rev. F. C. Leining, Providence, Chairman Board of Foreign Missions. Address: "The Soul of America as It Reveals Itself in China through Missionary Work," Rev. Thomas Van Ness, D. D., Boston.

Invitation

The Universalist Church of the Redeemer, 652 Asylum Ave., Hartford, Conn., extends a cordial invitation to all Universalists in Connecticut to attend the Connecticut Universalist Convention in Hartford on Wednesday and Thursday, May 14 and 15, 1924. The Hartford Church is within a few minutes walk of the railroad connections and the city is central to all our Connecticut churches.

Lodging and breakfast for Wednesday night and Thursday morning will be provided. Please write Mrs. James H. Morgan, 44 Girard Ave. Supper will be served at the church Wednesday night at 50 cents per plate.

Richard H. McLaughlin, Minister.

* *

OHIO FELLOWSHIP COMMITTEE

Rev. Charles A. Alden was transferred to the fellowship of the Illinois Universalist Convention, April 17, 1924.

Sara L. Stoner, Secretary.

* *

CAMP MURRAY

Northfield, Mass., July 14-22, 1924

For girls and young women of the Universalist Church, in connection with

Conference of Women's Foreign Missionary Societies

Board and tent room, $12. Registration fee, $2.
Send application for registration to
Miss Georgene E. Bowen, Camp Leader,
183 Weybosset St., Providence, R. I.

* *

MASSACHUSETTS UNIVERSALIST SUNDAY SCHOOL CONVENTION

The annual meeting of the Convention of the Massachusetts Universalist Sunday School Association will occur May 20, 1924, at the Attleboro Universalist Church.

Begin now to make your plans to attend.

William Dawes Veazie, Secretary.

* *

MASSACHUSETTS UNIVERSALIST CONVENTION

The sixty-fifth annual session of the Massachusetts Universalist Convention will be held in the Murray Universalist Church, Attleboro, May 21-22, 1924, convening at 7 p. m., on Wednesday.

"The Council shall consist of the ordained clergymen in the fellowship of the Convention . . . of life-members resident in the state, of three lay delegates from each parish in fellowship, which delegates must be legal members of the parish they represent; and of the officers of the Convention."

Leroy W. Coons, Secretary.

Invitation

The Murray Universalist Church of Attleboro cordially invites the Universalists of Massachusetts to the annual session of the conventions, May 20, 21 and 22, 1924.

Visitors and delegates wishing entertainment should communicate with Miss Alice I. Wetherell, 32 Sanford St., Attleboro, stating whether they wish to stay

one, two or three nights. Lodging and breakfast will be provided free.

The banquet tickets for Thursday night, May 22, will be $1, and places can be assured for those only who order and pay for their tickets in advance. For banquet tickets, apply to William J. Watson, 205 Sanford Building, Attleboro.

All entertainment and banquet reservations should be made not later than May 17, otherwise assurance can not be given of adequate accommodations.

Harold E. Sweet, Moderator.

* *

MASSACHUSETTS UNIVERSALIST COMRADES

A special meeting of the State Chapter will be held at 5 p. m., Thursday, May 22, 1924, at Attleboro, on the final day of the Massachusetts Universalist Convention. National President Friend will lay before the men plans for the National Order and the State Chapter to be of use in co-operating with the local organizations through a lecture bureau, etc. Just what local officers and men have been looking for. Come!

James D. Tillinghast, Secretary.

* *

WANTED!

Sixty persons, or groups of persons, to become responsible for one hundred dollars each, to be paid before Sept. 1, 1927, the date set by the Women's National Missionary Association for the completion of the Sinking Fund. Pledging at the May Convention, the 21st, at Attleboro, Mass.

The Woman's Universalist Missionary Society of Massachusetts.

Isabella S. Macduff,
Special Committee and Chairman of Finance Committee.

* *

MASSACHUSETTS FELLOWSHIP COMMITTEE

The following ministers have been dropped from fellowship for entering secular business: L. M. Clement, F. A. Mooney, L. G. Morris, F. A. Taylor.

Harry E. Adams, Secretary.

* *

W. U. M. S. OF MASSACHUSETTS

Official Call

The thirty-ninth annual meeting of the Woman's Universalist Missionary Society of Massachusetts will be held in the Universalist Church, Attleboro, on Wednesday, May 21, 1924, at 10 o'clock a. m., for the election of officers for the ensuing year, and for the transaction of such other business as may legally come before the meeting.

A. Louise Barker,
Recording Secretary.

Each Mission Circle and each Senior Clara Barton Guild in Massachusetts is entitled to one delegate for every ten members or fractional part thereof, besides the president and secretary, who may be delegates *ex officio*. Each Junior Clara Barton Guild is entitled to one delegate for every twenty members or fractional part thereof, beside the president and secretary, who may be delegates *ex officio*.

* *

UNIVERSALIST SABBATH SCHOOL UNION

In accord with Article 12 of the By-laws of the Union, announcement is given, through a letter to the pastor, superintendent and director of each school in the Union and through announcement twice in the *Universalist Leader*, of the proposed change of Art. 1 (Name) of the By-laws of the Universalist Sabbath School Union, to read :

The name of this organization shall be the "Universalist Church School Union."

At the annual meeting of the Union at the Roxbury Universalist Church, Roxbury, at 5.45 p. m., May 28, this change will be voted on, and if passed petition will be made to the State Department for proper legal recognition.

Elbert W. Whippen, President.
Dora J. Brown, Secretary.

* *

UNIVERSALIST HISTORICAL SOCIETY

The 90th annual meeting of the Universalist Historical Society will be held at 2.30 p. m., on Tuesday, May 20, 1924, in the Charlestown (Mass.) Universalist Church.

Rev. Lee. S. McCollester, D. D., will speak in commemoration of the Centenary both of the entrance into the Universalist ministry in 1824 of Thomas Farrington King (1797-1839), one of the founders of the Historical Society, and the birth of his son, Thomas Starr King (1824-1864), both formerly ministers of the historic Charlestown church.

Special Guests: Representatives of the King and Starr families, and of families identified respectively with the Charlestown Universalist Church in the '30's and '40's, and the Hollis Street Church in the '50's.

The public are cordially invited.

Hosea Starr Ballou, President.
Vinton A. Sears, Secretary.

* *

NEW HAMPSHIRE FELLOWSHIP COMMITTEE

On April 2 license for three years as a lay preacher was granted to Henry H. Metcalf.

On April 17 Mrs. Wenonah Stevens Abbott was ordained to the Christian ministry.

Frank W. Whippen, Secretary.

Obituary

Pascal M. Morgan

On March 26 at his home in Gorham, New Hampshire, occurred the death of Mr. P. M. Morgan. Although in failing health for several years the end came suddenly.

Mr. Morgan was born in Hanover, Maine, Sept. 29, 1839. He spent his boyhood in his home town, and when the call came for volunteers in the Civil War, he enlisted in the 20th Maine Regiment on August 28, 1862. He served thirty-nine months and was with the army of the Potomac under General U. S. Grant when General Lee surrendered at Appomattox.

At the end of the war Mr. Morgan came to Gorham, where he has since resided and where for twenty-nine years he was engaged in the barber's trade. He has always shown a great interest in town affairs. He was a member of the Universalist Church and an active worker.

He is survived by a most devoted wife, Mrs. Mary L. Morgan, and a son, Carl, of Nashua, N. H., and daughter, Mrs. C. F. Florence of Logansport, Ind. The funeral services were held at the home with Gustav H. Ulrich officiating. The Knights of Pythias conducted the service at the grave. The bearers were members of this Order and of the G. A. R.

THE BETHANY UNION FOR YOUNG WOMEN

A Universalist Institution

14 Worcester St., Boston, Mass.

The managers of the Bethany Union for Young Women desire to call attention to this organization, which offers the advantages of a comfortable, quiet and agreeable home at a low cost for those young women with only moderate means of support who come to this city for work or study. It is located at 14 Worcester St., Boston, and is within easy access of the elevated trains and surface cars to all parts of the city. The price of rooms with board, including light and heat, is $7.00 per week, for permanent guests.

During the summer months there are accommodations for women unattended who may wish to visit Boston for a few days at a time. For such transients the price is $1.25 a day.

For further information please address the Superintendent, Miss Ruth E. Hersey, 14 Worcester St., Boston.

For the Board of Managers,
FRANK A. DEWICK, *President.*

JOSEPH B. HORTON, *Clerk.*

Dr. Joseph Fort Newton's Books

The Two Latest

PREACHING IN NEW YORK

A volume of deep and varied interest, fascinating in style, giving a surprising and convincing interpretation of the place and meaning in world history of America's greatest city. Net, $2.00.

THE MEN'S HOUSE

An important and informing series of Masonic papers dealing with almost every aspect of Freemasonry, by the well-known author of "The Builders." Their patriotic and spiritual appeal will interest non-Masons also. Net, $2.00.

His Other Volumes

THE BUILDERS A Story and Study of Masonry.

"A prose poem of simple beauty and strength from its opening sentence to its majestic peroration."—*Detroit Masonic News.* Rightly called "The best introduction to Masonry in any language." Net, $2.00.

THE SWORD OF THE SPIRIT

"It is an atmosphere we breathe in these sermons. We are reading the words of a prophet who sees God and lifts the thoughts of men to God."—*Record of Christian Work.* Net, $1.50.

SOME LIVING MASTERS OF THE PULPIT

"One of the most fascinating studies of living preachers that has appeared in recent years. The literary style is commanding from first to last."—*Journal of Religion.* Net, $2.00.

PREACHING IN LONDON

"Dr. Newton has a precision, a warmth, a color, which are delightful. His sketches of noted English people are drawn by the hand of a master."—*Princeton Theological Review.* Net, $1.50.

UNIVERSALIST PUBLISHING HOUSE
176 Newbury Street, Boston, Mass.

CHURCH SUPPLIES
Responsible Houses
and
Reliable Goods

MEMORIAL WINDOWS
ALFRED M. BELL COMPANY
79 Sudbury Street, Boston, Mass.

LEADED GLASS MEMORIAL WINDOWS
Church Pews and Furniture
THE GEORGE W. WISE COMPANY
289-291 Congress St., Boston, Mass.

Reports, Year Books, Programs
And all Printing worth Doing Well
WALLACE SPOONER
81-89 Bristol St., Boston, Mass.

Burdett College
18 Boylston St., Boston
A Modern School of Commerce
Courses: Business, Accountancy, Shorthand, Combined, Secretarial, Normal, Business Administration.
Founded 1889 Send for Catalog

The Image of God
By
Edwin C. Sweetser, D. D.
Twenty-five sermons embodying the ripest thought and deepest experience of Dr. Sweetser's fifty years' ministry. A vital message for every thoughtful Universalist.
Price, $1.50
For sale by
The Universalist Publishing House
176 Newbury St , Boston

The S. O. S. Call of Youth
A helpful book for parents and teachers who are trying to understand and meet the needs of modern youth.
Answers These Questions
What is the most wonderful thing in the world?
What is the most dangerous thing in the world?
How make the child safe for the world?
How make the world safe for the child?
How make this world the Kingdom of God?
Price 1.00 postpaid
UNIVERSALIST PUBLISHING HOUSE
176 Newbury St., Boston, Mass.

Educational

Lombard College
GALESBURG, ILL.
The only Universalist College west of New York State
Lombard offers Academic, Scientific and Music courses leading to Bachelor degrees
We invite correspondence with men and women contemplating a college course.
JOSEPH MAYO TILDEN, LL. D., *President.*

Ryder Divinity School
of
Lombard College
Affiliated with University of Chicago, offers exceptional advantages for theological training, with laboratory practise.
Write, Ryder House (Universalist Dormitory)
1365 E. 60th St., Chicago, Ill.

The St. Lawrence University
Canton, N. Y.
Dr. Richard Eddy Sykes, President
COLLEGE OF LETTERS AND SCIENCE
Course leading to the Degrees of B. A. and B. D.
Edwin Lee Hulett, M. A., Dean
THEOLOGICAL SCHOOL
Courses leading to the Degree of B. D.
Dr. John Murray Atwood, Dean.
BROOKLYN LAW SCHOOL
Courses leading to the Degree of LL. D.
Dr. Wm. Payson Richardson, Dean
SCHOOL OF AGRICULTURE
Granting Certificates of Graduation
Roland Hale Verbeck, B. S., Director

CHURCH MEMBERSHIP CERTIFICATES

No. 1

Neatly printed in purple ink on best wedding stock; folds in envelope to match. Price 60 cents per dozen.

No. 2

Booklet form. Contains the Winchester Profession, Articles of Faith and the Covenant as recommended by the General Convention. In envelope. Price 15 cents per copy.

Universalist Publishing House
176 Newbury Street, Boston

Tufts College
JOHN A. COUSENS, LL. D.
President
THE SCHOOL OF LIBERAL ARTS
JACKSON COLLEGE FOR WOMEN
THE ENGINEERING SCHOOL
THE GRADUATE SCHOOL
THE CRANE THEOLOGICAL SCHOOL
AND, IN BOSTON
THE MEDICAL AND DENTAL SCHOOLS
For catalogue, address the Dean of the respective department, or
The Registrar, Tufts College, Mass.
P. O. Address for the Medical and Dental Schools
86 Huntington Ave., Boston, Mass.

Dean Academy
FRANKLIN, MASS.
Dean Academy is an endowed boarding school for young men and young women, offering exceptional advantages for education in every department of broad culture. Its buildings are commodious and thoroughly equipped for school work and for home-like living. Its courses fit for any college or scientific school, and it has courses, also, fitting for practical life. A large corps of instructors, able and experienced. Courses in Music, Art, and Speaking under special instructors. The atmosphere of the school is homelike and helpful, and the spirit of the students is enthusiastic and loyal. A commodious gymnasium with competent instruction provides for the physical well-being. The school has a new Science building with well-equipped laboratories, a domestic science department for girls, admirably equipped with an able instructor. Delightfully located in a clean and beautiful New England town. The income from a large fund is expended for the benefit of the pupils and makes the terms very reasonable. For catalogue address the Principal,
ARTHUR W. PEIRCE, Litt. D.,
Franklin, Mass.

Goddard Seminary
Barre, Vermont
An excellent co-educational boarding school delightfully situated in one of the best communities in the state.
Modern and adequate equipment.
A traditionally strong school spirit.
Carefully selected corps of capable teachers.
Thorough courses preparing for college.
Instruction in Elocution, Piano, Voice, Business and Languages by specialists.
Buildings in attractive condition. Visitors welcome.
Write for catalogue to
RUSSELL L. DAVIDSON, A. B., *Principal.*

Pacific School of Religious Lib.
Jul. 1923
etc.

Crackling

The hours I spend with thee, dear heart,
Are fraught with joy and bliss, although
At times I'd like to kick apart
My Radio, my Radio.
Each word a shriek, each song a blare,
But still I tune and tune in vain—
I listen in unto the end, and there
You screech again.
"B" batteries and ampliphone,
O tuning coil that makes me cross,
I wish that I could cure your static groan,
But you're a loss, sweetheart, a total loss.
Paul J. Artale, in "The Chase."

* *

"I won't pay one cent for my advertising this week," declared the storekeeper, angrily, to the editor of the country paper. "You told me you'd put the notice of my shoe-polish in with the reading matter."

"And didn't I do it?" inquired the editor.

"No, sir!" roared the advertiser. "No, sir, you did not! You put it in the column with a mess of poetry, that's where you put it!"—*Ladies Home Journal.*

* *

"Henry Ford's got Muscle Shoals," shouted a newsboy as he wriggled his way through the aisle of a crowded Canal Belt car Monday afternoon.

"What's Muscle Shoals," asked one girl of another.

"I ain't sure," replied the other, "but I believe it's something like rheumatism. It's no wonder—that fellow Ford works too hard."—*New Orleans Item.*

* *

Kind gentleman: "What are you crying for?"

Small Boy: "I forget."

"Then why do you cry?"

"'Cause I can't remember."—*Life.*

* *

Customer: "I want a couple of pillow-cases."

Clerk: "What size?"

Customer: "I don't know, but I wear a size 7 hat."—*Chaparral.*

* *

New York's first telephone girl, who began in 1878, is still on the job. Probably some fellow called a number, and she isn't going to quit till she gets it for him.—*Tacoma Ledger.*

* *

To the pessimist who inquires if the universe is rational, we venture the opinion that, omitting the population, it is.—*Columbia Record.*

* *

The two were earnestly talking. He said: "You have no children, I grant you, but tell me this—did your father have any?"—*Le Rire.*

* *

Wear a large hat instead of a cap. A hat protects your ears as you go through the windshield.—*Tom Sims' Newspaper.*

* *

How Mr. Vanderlip would enjoy a session of the sewing circle.—*Hartford Times.*

THE IMAGE *of* GOD

By EDWIN C. SWEETSER, D. D.

Pastor Emeritus Church of the Messiah, Philadelphia

Fleming H. Revell Company

"I wish there was a law that everybody who makes sermons and everybody who preaches sermons, and everybody who listens to sermons, and everybody who never listens to sermons, had to read Dr. Edwin C. Sweetser's book of sermons entitled 'The Image of God,' named after the first sermon in the book. What the great Apostle, in a moment of cheerful discouragement, called 'the foolishness of preaching' which yet saves the world, has never had any finer expression than Edwin C. Sweetser, D. D., gives it in this great book of sermons."—*Lewis B. Fisher, D. D., Dean of Ryder Divinity School, Chicago.*

"Twenty-five sermons dealing with the great questions of religion, and marked by high intellectual and spiritual qualities."—*The Expositor.*

"Here are great subjects treated in an able fashion, and dealing with the matters that are fundamental to faith, conduct, service, life."—*Record of Christian Work.*

"Dr. Sweetser's sermons are examples of high thinking and clear exposition, expressed in forceful wording. The book is well worth a careful reading, its style is simple and direct and its subject matter well chosen."—*Presbyterian Banner.*

"This basket of sermonic fruit, picked from ripened boughs, will be found fine for immediate use, or can be used for cooking purposes, as their content is valuable for any proper use. The twenty-five sermons cover the all-important themes of the Christian faith, and are well worth reading and studying."—*Northwestern Christian Advocate.*

Price $1.50

For sale by

UNIVERSALIST PUBLISHING HOUSE

176 Newbury Street, Boston, Mass.

New Books and Good Books

By Our Own Folks

The Papers of John Pererin. The meditations of a modern mystic.
By one of the great preachers of our time. Price $1.00.

The Image of God and Other Sermons.
By Rev. Edwin C. Sweetser, D. D. Price $1.50.

Seeing Straight in the Sunday School.
By Rev. George E. Huntley, D. D. Price $1.25.

The S. O. S. Call of Youth. For all parents and teachers.
By Nellie E. Friend. Price $1.00.

The Golden Rule in Business. The story of an industrial miracle.
By Arthur Nash. Price $1.25.

Did Jesus Mean It? Christianity in terms of modern life.
By Rev. Frank D. Adams, D. D. Price $1.00.

A Layman's Religion. A thoughtful book for thinking people.
By Hon. Roger S. Galer. Price $1.00.

Which Way? The best recent study of Universalism.
By Rev. Lewis B. Fisher, D. D. Price $1.00.

Levi Moore Powers. A Memorial by His Friends, for His Friends.
McCollester, Hall, Marshall. Price $1.00.

Universalist Publishing House

176 Newbury St., Boston